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THE SCIENCE OF SOCIAL ORGANISATION

OR

THE LAWS OF MANU

IN THE

LIGHT OF ĀṬMA-VIḌYĀ

BY

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Second Edition
(*Revised and Enlarged*)
Volume II

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PREFACE

THE first volume of this, the second edition of *The Science of Social Organisation*, or *The Laws of Manu*, was puplished so long as three years ago, in December, 1932. The present, the second volume should have come out a year later, at most, as hoped for in the Preface to Vol. I. But my lifelong fate did not fail to pursue me as usual. There were perpetual distractions and interruptions.

The tide of the Civil Disobedience Movement, which began flowing in March-April, 1930; stopped with the Gāndhi-Irwin Truce in March, 1931; started again in January, 1932, with the sudden arrest and imprisonment of Mahātmā Gāndhi, immediately after his return to India from the second Round Table Conference in London; and attained its highest level by the end of 1932—this tide began to ebb in 1933; rippled out; and was finally suspended in May, 1934, by Mahātmā Gāndhi and the other leaders of the Congress. The country grew very tired of the very unequal fight, in which all the power of inflicting suffering, and the free use of that power, were on the one side, and all the

endurance of that suffering was on the other, (though the Government also became nearly sick of it, witness the public complaints, by the provincial Governors, of serious budget-deficits and dislocation of the regular routine work of the administration); such funds of the Congress as were discovered by the Government were confiscated by it, while the others were exhausted and could not be replenished because of the heavy world-wide economic depression; the bread-earning *householders* of the middle and the poorer classes, who mostly had to bear the brunt of the fight and endure all its abnormal sufferings, in addition to all their other very heavy 'normal' burdens, could no longer afford to do so; the men of leisure, and the very numerous class, numbering millions, of religious 'mendicants' and managers of 'temples' and ḍharma-ḍāya-s and ḍargāh-s and waqf-s and charitable endowments, Hindu and Muslim, not a few of whom are in charge, practically as proprietors, of properties yielding lakhs of rupees a year, and who could have helped the most effectively in bringing about an honorable peace by the needed pressure, preferred to keep the most apart, safe from all risk of the least trouble, luxuriously enjoying their 'religious' incomes and profits; the poison

of communalism, between Hindu-Sikh and Muslim, and between Hindu caste and caste skilfully 'cultured' by religious and political schemers, and strengthened by blind fanatics, became more virulent; riots and disturbances multiplied, so that latterly no week has elapsed, if not 'no day', without the papers reporting one or another, in some part of the country or other, including the Indian States, where a few years ago they were not even dreamt of; the Muslim community drew aloof in large part; and, worse than all else, the Congress leaders failed to put before the Country, any (of course tentative but) consistent and rational constitution, embodying the *meaning* of the *word* Swa-rāj, outlining a reasonable and complete form of Self-Government, with its appurtenant educational, economic, political, electoral, religious, and foreign policies, its whole general idea of an equitable humanistic Structure of Society, in short—the steadfast contemplation of, and resolutely loyal adherence to, which constitution as a yearned-for Goal, would have permanently united a very large majority of (if not all) heads and hearts, perpetually fed the flame of enthusiasm and courage, and swept away the three main causes of disruptive corruptions and internecine

dissensions, inside and outside the ranks of the Congress, *viz.*, (i) *non*-understanding of the Swa in Swa-rāj as the *higher* Self, *i.e.*, the most experienced and the most philanthropic, disinterested, and unselfish individuals among the People, and grievous *mis*-understanding of that Swa, by many a worker of the Congress, and very many another, as meaning his own little egoistic Self with its own little personal and selfish interests; *non*-understanding of 'Complete independence' as complete *liberty* to do only the *right* thing, and *mis*-understanding of it as complete *license* to do the *wrong* thing, or as meaning only the cutting apart of India from all other countries and races; (2) ignorance and ignoring of the best way to abate the miserable creed and caste disputes; (3) ignorance and ignoring of the best and most rational way to bring about a more equitable distribution of work and wealth.

But the Congress leaders did not realise that the Unity of negative *Opposition* to a Common Enemy, *viz.*, the existing system of utterly *Ir-responsible* Government, was not enough, was indeed a very frail and fragile unity, and that it needed indispensably to be vitalised and supplemented, completed and cemented, by a Unity of positive *Pro-position* of, and devoted

affection for, a corresponding Common Friend, *viz.*, a Scheme of Swa-rāj, embodying the outlines of a complete Constitution of an equitably organised Society, of a self-complete and self-governing State, of a *Responsible* Government. They did not realise this, being too much engrossed with western ways of thought and action, though the Manu, the Ideal Mind and Man, of this Indian People especially and of the whole Human Race generally, has been holding out the *principles* of such a Scheme plainly before their eyes, a Scheme which can include all creeds and all races. Hence the set-back in the struggle—to the loss of both India and Britain, and, though it may seem an exaggeration to say so, the acceleration of the approach of another and worse Armageddon, the Yādava-Samhāra after the Mahabhāraṭa War. This is so, because, in the ultimate tracing of political causes and effects, India is the worst and most tempting Apple of Discord between the so-called 'Great Powers', and has been the pivot of world-politics for three centuries and more now. As Dr. Annie Besant often said latterly, peace between India and Britain would mean peace between all the nations. Italy would not be wantonly attacking Abyssinia today, if she could not

quote Britain's conduct towards India and Burma as a precedent, and Japan's less aggressive and less ill-meaning behaviour towards China, and her natural and justifiable desire for the hegemony of Asia against exploitation by Europe, would be more positively benevolent and helpful in allaying the unhappy internal dissensions of China and assisting the most reasonable and unselfish group there to set up a proper Self-Government in that country—as the Russian Soviet has been doing with regard to the minor republics affiliated to and federated with the central one—*if* the British were to set the good example in India. 'Sins must come home to roost', sooner or later; India's have, China's seem to be coming, Europe's too have come partly already, and must fully, before long, if the 'Great Powers do not change their heart and mend their ways.

The Congress leaders, instead of dealing with these three very serious defects, and thereby initiating a systematic war against those sins of India which have brought about her downfall, and the washing away of which alone will enable her to rise again, decided to transfer the bulk of their own and the People's energies and activities to the so-called

'constitutional' methods, *viz.*, getting into the legislatures by election and carrying on a wordy war there. Such methods are becoming more and more futile even in the countries of the West, where governments are, at least ostensibly, by 'constitution', responsible to the legislatures; and 'democracy' is becoming discredited because it is so manipulated by the cunning few that it also continues to send "Right for ever to the scaffold, Wrong for ever to the throne." In India, the 'constitutional' government is openly, glaringly, brazenly, avowedly *ir*-resposible; and the claim to use the English words 'constitution' and 'constitutional', in connection with the administrative and legislative proceedings of such a government, can be regarded only as a corollary of the maxim that 'Might is Right'. Helplessly, then, the Congress leaders turned their minds to this 'constitutional' method, to make what use of it and get what good out of it they could, to give the People much-needed rest for a while, and at the same time, to prevent the widely-awakened Mass-Mind from becoming drowsy again or losing in any degree its newly gained political-mindedness of the modern sort. This was undoubtedly the next best course.

Therefore, when the chance came, with the elections for the Central Legislative Assembly, in October-November, 1934, Congressmen went into it in considerable numbers, by popular election, incidentally proving to all concerned that the People of India were with the Congress. Kind friends, unfortunately for my personal peace of mind and my literary work, dragged me also into the Assembly, despite all my protests short of a rude refusal.

The year 1935 has thus been cut up for me, so far as work on *Manu* was concerned, by two sessions of the Assembly which took up four months, and brought, in their train, various other incidental distractions, throughout the year. The year 1934 was spent largely in reading books and papers on Bolshevism and Fascism; compiling a long series of articles for the dailies, in which was discussed the suitability of those 'isms' for India with special reference to the emergence of a Congress Socialist Group within the Congress, and the formation, outside the Congress, of groups advocating 'communism'; and, finally, preparing a small book, on the basis of these, which was published as *Ancient versus Modern Scientific Socialism*, in October, 1934. That book may be regarded,

indeed, as part and parcel of this work on *Manu*. The preceding year, 1933, though comparatively more free from distractions, could not be properly utilised by me, because of a sort of brain-fag, and also because I had to spend such little energy as I could muster, on other unavoidable writing in Hindī and English. Three pieces of the latter have since appeared as Adyar Pamphlets, *viz.*, *Ancient Solutions of Modern Problems*, *Communalism and Its Cure by Theosophy*, and *Annie Besant and the Changing World*; the first two are, in their way, also supplements to *Manu*, while the third is my humble tribute of reverence and affection to the memory of that great benefactor of India, and my greatly loved and honored friend and source of inspiration, Annie Besant, who passed away from the scenes of her forty years' unremitting humanist labors, on 20th September, 1933.

Such is a brief history of the conditions under which the second volume is coming out. The multifarious defects, for which apology has been offered in the Preface to the first volume, will be found abundantly in this also; and the same pleas for pardon are placed again before the kind reader.

The work is far from complete, even with this second volume. But more than a hundred pages

of it had been printed off already in 1933; enough more have been printed since to make up a fair-sized volume; the printers and publishers are naturally and rightly desirous to disburden their shelves; to wait for completion might delay publication indefinitely.

I have often thought of cutting the work short, and contenting myself with a mere reprint of the remainder from the first edition—out of consideration for the feelings of the readers as well as the publishers. But something prevents me from doing so, and the work keeps growing in my hands. And, after all, if, on the one hand, the present age demands short, boiled-down, crisp, pithy paras and tabloids of wisdom, on the other hand, it also rejoices in huge dailies and weeklies and monthlies, each issue of which is equal to a large-sized book, and in vast books in three, four, seven volumes, of history, psychology, sociology, even fiction. My conscience, therefore, does not prick me too painfully with the thought that my commentary on *Manu* is becoming much too long. Indeed, *Manu* requirès a far fuller exposition than is possible for my ludicrously feeble capacity, (see Vol. I, pp. 24-25) only because no competent person is taking up the work, must a very incompetent one continue to do the best he can. In the

words of the great poet of India, Kāli-ḍāsa, master of simile, I feel like a very small dwarf trying to pluck fruit from a very high branch. I am endeavouring to supplement my exceedingly short arms, however, with the long crooks provided by western literature. The suggestion of my venerated friend, Dr. Annie Besant, mentioned in the Preface to the first Volume, keeps working at the back of my mind, and I cannot help essaying, though the effort be futile, to 'think out *Manu* newly', with reference to the new thought of the west, which is 'revolutionising' human life there in all departments, educational, domestic, sexual, moral, social, economic, political, religious, and scientific. The hope is that when the 'revolving' has been completed by Science, then it and all its dependents will find that they have 'come round, full circle', into the arms of the Supreme Spirit, the Universal Self, and of the *principles* drawn by Manu from the Science of that Spirit.

Also, I find that when I feel despondent, now and then, over my inability to do the work fittingly, inability to evoke sympathetic response to those principles even in the breast of the Indian People, among whom I have been born this time, and to whom these principles should appeal if to any, then a little appreciation comes

in, now from Holland, now from Australia, again from Britain, or from the U.S.A., or from the book-reviews columns of an Indian daily or monthly, and puts me in heart again. And so, though it is not exactly right to *wish* positively, after a person has crossed beyond the stage of the 'house-holder' (I am now completing my sixty-seventh year), either to continue to wear and bear the body of flesh or to be relieved of the burden of it, but simply to 'await orders' (so *Manu* enjoins), yet I believe it is not wholly wrong to *hope* that I may be permitted, and *helped*, by Providence, to complete this work on *Manu*, with a third volume, dealing with the other three main sub-divisions of the Social Organisation (as the first and second deal with the foundational sub-division, the Educational and Religious Organisation), *viz.*, the Domestic and Economic, the Political and Protective, and the Industrial and Labor organisations, (some of the work regarding which has been already done in the book on *Ancient versus Modern Scientific Socialism* above mentioned), and to present it to my kind readers by the end of 1936, or at least well before the close of 1937.

Benares, BHAGAVAN DAS
3rd December, 1935

NOTE

AS in the case of the first volume, so of this, I must record my grateful thanks to the T.P.H. and the Vasanta Press for permitting me to try their patience sorely, and to Mr. C. Subbarayadu for scrutinising first proofs and corrections at Adyar as a labor of love.

BHAGAVAN DAS

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SYSTEMS OF TRANSLITERATION

	JONESIAN	NORTH INDIAN	ORIENTALIST'S
अ	a	a	a
आ	â	â	ā
इ	i	i	i
ई	î	î	ī
उ	u	u	u
ऊ	û	û	ū
ऋ	ṛi	ṛ	ṛ
ॠ	ṛî	ṛ̂	ṝ
ऌ	ḷi	ḷ	ḷ
ए	e	e	e
ऐ	ai	ai	ai
ओ	o	o	o
औ	au	au	au
ं	ṃ	m	ṃ or ṁ
ः	ḥ	ḥ	ḥ
क्	k	k	k
ख्	kh	kh	kh
ग्	g	g	g
घ्	gh	gh	gh
ङ्	ṅ	ṅ	ṅ
च्	ch	ch or c′	c
छ्	chh	chh or c′h	ch
ज्	j	j	j
झ्	jh	jh	jh
ञ्	ñ	ñ	ñ
ट्	ṭ	t	ṭ
ठ	ṭh	th	ṭh

	JONESIAN	NORTH INDIAN	ORIENTALIST'S
ड्	ḍ	d	ḍ
ढ्	ḍh	dh	ḍh
ण्	ṇ	ṇ	ṇ
त्	t	ṭ	t
थ्	th	ṭh	th
द्	d	ḍ	d
ध्	dh	ḍh	dh
न्	n	n	n
प्	p	p	p
फ्	ph	ph	ph
ब्	b	b	b
भ्	bh	bh	bh
म्	m	m	m
य्	y	y	y
र्	r	r	r
ल्	l	l	l
व्	v	v	v
श्	s' or ç	sh	s'
ष्	sh	ṣh	ṣ
स्	s	s	s
ह	h	h	h

Note: The Orientalist's system has been adopted for all the T.P.H. publications, since 1930, except in the works of Dr. Bhagavān Dās, who continues the use of the North Indian System.

CHAPTER IV

PROBLEMS OF EDUCATION (*Continued*)

बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ *Manu*, iv, 19.

Let him study daily the eternal truths of the Vedas and also the subordinate Sciences which develop the intelligence and conduce to health and wealth.

Intellectual Education

NEXT, and next in importance too,[1] after the training in cleanliness, which is the essential part of physical education, and the discipline in manners, morals, and the daily devotions, which constitutes emotional-spiritual education, comes the instruction of the senses and the intelligence or intellectual education. In respect of this, two facts, as said before, made the selection of the course more easy and less haphazard, than under the current *régime*. The future vocation of each student was at least tentatively decided beforehand, and the knowledge needed for the successful discharge of it was in a more certain condition.

[1] Matthew Arnold, one of the great educationists of England, in recent times, has put forth the same view of the relative importance of these items of education The views of more recent writers have been quoted before.

PREDETERMINATION OF VOCATION

As to the predetermination of the vocation, the practice seems to have been to regard the 'heredity,' *i.e.*, the vocation of the family into which the pupil had been born, as *indicative* of his temperament and vocational aptitude, and so start him on corresponding courses of study, discipline, and training, changing these from time to time, subsequently, as necessary; and to *determine* his class-caste, in accordance with his 'spontaneous variation' and particular development of character, ideals, proclivities, tastes, interests, instincts, appetites, ambitions, during his 'school-and-college' career, his brahma-charya.[1] The determination would be finally made and publicly proclaimed at the sam-āvarṭana-ceremony—the counterpart of the upa-nayana ceremony, and the correspondent of the modern university-convocation—when the student was leaving the teacher's home, after finishing his studies, to return to his parents' home, in order to marry and start a household of his own.

The above necessarily implies that the ways of education gave sufficient scope and opportunity for such free individual development, as of a tree

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[1] Welton, *The Psychology of Education* (1914) has chapters on bodily and mental endowments, temperaments, interests, ideals, etc., which would help to bring into relief the ancient Indian thought on these matters.

planted spaciously and just sufficiently watered and tended and kept free from worms, and were not planned wholly on rigid routine lines. Tests would also be made from time to time.[1] And probably some sciences, arts, faculties, would be applied for judging the psycho-physical specialty of each pupil, which are not at present 'officially' recognised in the west, or are in course of re-development on lines more in accordance with the canons of what is now regarded as strict science.[2]

"The upa-nayana rites and rules, as laid down before, are simply *indicative*, vyanjaka, of the birth of the pupil; they show what kind of family and vocational class he has been born into . . . But the physical birth that the father and the mother give to a child, out of their physical love, is but his coming into mere existence, sambhūṭi. The jāṭi, the birth and the type, class, 'species,' which the spiritual father *determines* and gives to the youth, with the help of the Sāvitrī-ḍevī as spiritual mother (the daily evocation of which 'goddess of divine intelligence' helps to

---

1 The Japanese system and the nir-varṇana rite have been mentioned (see pp. 278, 296, *supra*). Lennes, *Whither Democracy*, has some suggestive observations on "Temperamental Qualities" (pp. 50-54), "Vocational qualities and vocational education" (131-133), and "Systematic search for talents" (133-136); but apparently there are no psychological principles behind them, they are only embryonic and not 'practical' yet, and no attempt seems to have been made, as in Manu's scheme, to interweave temperaments with grades of intelligence, and so get at the four main types.

2 Such as Clairvoyance, Psychometry, Astrology, and Purusha-Sāmuḍrika, 'the ocean-science which tells about man,' which includes details of all kinds of bodily marks by which character and fortune might be read, Cheiromancy, Phrenology, marks on the soles of the feet, quality and whorls of hair, features of face and body, etc.

vivify and unfold his special differential qualities quickly)—that is his true and lasting jāṭi, class-caste here; and, by developing his Self-consciousness and subtler body, it makes his ever-lasting jāṭi in the worlds hereafter." [1]

In the earlier years, the education would obviously run on the same lines for all the boys. But as differences developed with age, and appropriate tests brought out the special inclinations and qualities of the head, heart, and fingers of each, the courses of study and the nature of the discipline and training would be differentiated also. The book-loving, gentle-tempered, kindly-natured, quietly helpful, sedentary boy, not exactly (or rather not allowed to become) "all sicklied o'er with the pale cast of thought," but slightly melancholic, pensive-eyed, with forehead shining bright with inner light, would be marked off for the life of high art, science, philosophy, religion. The active and pugnacious youth, sanguine, adventurous, ever ready to fight valorously in defence of his own and other's rights, would be specially

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[1] एष प्रोक्तो द्विजातीनामौपनायनिको विधिः ।
उत्पत्तिव्यंजकः पुण्यः कर्मयोगं निबोधत ॥
कामान्माता पिता चैव यदुत्पादयतो मिथः ।
संभूतिं तस्य तां विद्याद्योनावभिजायते ॥
आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साऽजराऽमरा ॥ *Manu*, ii. 68, 147-'8.

See also the verses quoted at p. 394, *Supra*

trained for administrative vocations. The youngster fond of making collections of things and arranging them in neat and orderly fashion, making good and economical use of his 'pocket money' or whatever the correspondent thereof might have been in the olden days, would be specially instructed and prepared for the abundant production and the equitable distribution of wealth, necessaries and luxuries. The un-educable child would be taught such rules of thumb and skill of hand in simple crafts as he could assimilate. Under each main type there would be many divisions.

The ordinary every-day life of a Teacher's large Family-Home and Patriarchal Household, including numerous members of all ages, helping one another in all sorts of needs, in sickness and in danger, living in the suburbs, between town and jungle, amidst fields and farms, and not far from industrial concerns, working in the study-classes under the great cool roofs made by the spreading branches of gigantic pīpal and banyan trees, on the one hand, and, on the other, cultivating the Educational Home's farms, moving about amidst the horns of the cattle, riding bare-backed animals, tending the cows, guarding them and their young, with the help of the huge-humped bulls, from marauding night-prowling predaceans, and also from the reptiles of the land and the water, doing real (as distinguished from artificial) scouting,

collecting fuel and alms, making and putting out fires, cooking meals, washing pots and pans, enduring sun and rain, hot summer-blasts and chilling winter-winds, learning to do useful (and not merely showy) things, helping to construct the simple cottages and the furniture, also the artistic tank and temple, helping the neighbors in many ways, entering the homes of all kinds of professions for alms and observing their customs, and husbanding the resources of the great household economically—such a life would of itself suffice to give to observant and wise teachers, ample opportunities for tests of, and clues to, the several temperaments (pensive, or sanguine, or phlegmatic, or irresponsible), ambitions (for honor, or power, or wealth, or amusement), occupational aptitudes (for initiative learning, or administrative action, or wealth-production, or un-initiative obedience), and suitable livelihoods (honoraria, or rents-rates-taxes, or business-profits, or wages), of the several students.[1]

One valuable interpretation of the expression jagaḍ-guru, world-teacher, is that the world itself is the best teacher. Life like that described above converts the book-worm into an *apprentice*, and makes all study real, because of continual, but restrained, contact with and observation of the actual life of householders in all kinds of trades

[1] See the story of Ayoḍa-Ḍhaumya and his three pupils in *Mbh.*, Āḍi-parva, ch. 3

and professions. It reduces immensely the amount of time needed to master a subject intellectually; for actual observation teaches, and much more vividly and truly, in a single day, what reading of mere descriptions by others will not teach in a whole month, and sometimes cannot 'bring home' at all. The intellectual knowledge of more subjects can thus be acquired, and valuable practice too connected with them or with other useful matters can be secured, with splendid training of the sensor and motor organs, at the same time, within a period, which, under mere bookish systems, would not suffice for the acquisition of perhaps even a fourth of that intellectual knowledge only, and that too anæmic.

The brāhmaṇa type of boy, who would, of course, be more inclined to book-work than others, would be expected to stay the full term of thirty-six years in the guru-kula; but he would be expected to devote special attention to the ḍharma-shāsṭra and the moksha-shāsṭra. The kshaṭṭriya type would perhaps stay the half-term of eighteen years, and specially master those portions of the four shāsṭra-s which are indicated by special names.

"Ānvīkshikī including logic and metaphysic; Ḍaṇḍa-nīṭi, law, politics and civics; Trayī, Ethics, Eugenics, and Aesthetics;—to be learnt from those learned in them; and Vārṭā, Economics, including agriculture, cattle-breeding, trades and industries and banking—to be learnt from the world at large, directly.

These constitute the basis of all organisation of the social and the individual life."[1]

And, of course, the k s h a ṭ ṭ r i y a-tempered boy would study Ḍ h a n u r - v e ḍ a , the science and art of war, or, rather, defence, in particular. The v a i s h y a - type, beginning latest, might bring his residence with the teacher to a close earliest, after a quarter-term of only nine years, if he liked, and would specialise in the a r ṭ h a - s h ā s ṭ r a , and also probably in those portions of the k ā m a - s h ā s ṭ r a which deal with the sixty-four fine arts, with reference to the materials required by them from tradesmen. K ā m a - s h ā s ṭ r a would be learnt by all in the last part of their student-life, just before entering the household-life. V ā r ṭ ā , the practical portion or aspect of a r ṭ h a-s h ā s ṭ r a , would be learnt directly from first-hand observation, and by actual joining in the work of the neighboring farms, dairies, industries, factories, and shopkeeping, trading and banking concerns, which would all gladly give

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[1] त्रैविद्येभ्यस्त्रयीं विद्यां दंडनीतिं च शाश्वतीं ।
आन्वीक्षिकीं चात्मविद्यां, वार्त्तारंभांश्च लोकतः ॥ *Manu*, vii, 43.
आन्वीक्षिक्यां तर्कशास्त्रं वेदांताद्यं प्रतिष्ठितम् ।
त्रय्यां धर्मो ह्यधर्मश्च कामोऽकामः प्रतिष्ठितः ॥
अर्थानर्थौ तु वार्त्तायां, दंडनीत्यां नयाऽनयौ ।
वर्णाः सर्वाश्रमाश्चैव विद्यास्वासु प्रतिष्ठिताः ॥ Shukra, *Nīṭi*, i, 153-4.

all facilities to the children of the public, their own children.[1]

The *Mahā-bhāraṭa* tells us that Bhīshma, the paragon of blameless knights, though born a k s h a ṭ ṭ r i y a prince, yet completed the full term of thirty-six years, with B ṛ h a s - p a ṭ i for all other knowledge, and with Parashu-rāma for the Ḍhanur-Veḍa; and, greater as warrior than any other of his day, excepting Kṛshṇa, Bala-rāma, and Arjuna, was also wise as the wisest sage and ṛ ṣ h i

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[1] *Manu*, *Ibid.*; *and* वार्त्तां तदध्यक्षेभ्यः । Kauṭalya, *Arṭha-shāsṭra.*

Kauṭalya, more commonly known as Chānakya, was the contemporary of Aristotle, and was much more to the equally renowned Chanḍra-gupṭa, than Aristotle was to the famous Alexander. He not only taught Chanḍra-gupṭa, but almost brought him up, and placed him on the imperial throne of Magaḍha, after destroying the whole family of the Nanḍa-s, the rightful heirs to it, by his ruthless diplomacy. Then he became Chanḍra-gupṭa's prime minister, and helped to make him a great Emperor of India, the first such again after Yuḍhishthira. Because of the cruel and cunning ruthlessness of his policies and principles, public instinct has changed his name from Kautalya, "the son of Kutala," to Kautilya, "the son of the crooked, deceitful or malicious one" Occidental scholars know him as the Indian Machiavelli. His famous, long-lost, recently discovered treatise, though an extraordinarily full and detailed manual of politics, civics, law and governmental administration generally, is yet named *Arṭha-shāsṭra,* by himself, in contrast with the *Ḍharma-shāsṭra-s* of Manu and the Ṛshi-s. And he so names it because, to him, the secret and essence of successful kingship, statecraft, administrative skill, is the securing of an overflowing *treasury.* In *principle* and *theory,* it would be difficult for the most out-and-out mammonist of modern Britain or the U. S. America to surpass him; and in *practice* also—but only for the state and the

of that time. The periods of residence mentioned above were optional, as expressly said:

"The full term of residence with the teacher, needed for mastery of all the Vedas, *i.e.*, all available knowledge, is thirty-six years. He who vows such mastery should stay thus long. Others may stay the half of that; or only the quarter; or only as long as may be needed to acquire the special knowledge desired."[1]

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king. In his own private personal life, he was the antipodal reverse of the mammonist—a true ascetic b r ā h m a ṇ a, living in a small thatched cottage, and served only by his students, in his very simple needs. If Phocion, whom Alexander tempted in vain, was only frugal, as depicted by Plutarch, Chāṇakya was positively ascetic, as portrayed in the fine drama, *Mudrā-Rākshasa*; and all this while he was prime minister and virtual master of his master Chandra-gupta. The degradation of a work on Ḍharma-shāstra to the name of an Arṭha-shāstra is by itself justification for the transformation of Kautalya into Kautilya. His austerity too was interpreted as calculated.

[1] षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतं ।
तदर्धिकं पादिकं वा ग्रहणांतिकमेव वा ॥ *Manu*, iii, 1.

The need for complete continence—not mere celibacy—during student life, before entering the household life, has been mentioned before, as being repeatedly enjoined by Manu, and the extra-ordinary consequences of Bhīshma's life-long abstinence have also been referred to. Another quotation from a living western writer of great fame, in addition to those from others made before, may be helpful in understanding the periods mentioned by Manu. "One of the most important educational tasks which society must assume is the control, the restriction, of the sexual instinct. When it breaks forth as an impulse toward reproduction, it must be subdued to an individual will that is identical with the mandates of society. In its own interests, accordingly, society would postpone full development [of the sexual instinct] until the child has reached a certain stage of intellectual maturity, for education practically ceases with the complete emergence of the sexual impulse" . . . "The

SOME CORRESPONDENCES

So far, some indication of the differentiation of educational courses in consonance with the temperamental differences of the pupils. Very broadly speaking, the following correspondences may be noted in the respective order: the

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education of youth generally comes to an end when the sexual demands are roused in their full strength. Educators know this and act accordingly; but perhaps the results of psycho-analysis will influence them to transfer the greatest emphasis to the education of the earlier years of childhood, beginning with the suckling": Freud, *Introduction to Psycho-analysis* (1922), pp. 269, 308 There are some exaggerations in Freud's doctrines which have to be guarded against, and which he himself has been trying to correct in more recent writings, e g., *The Problems of Lay-analyses*. Thus, in the narrow sense, education may be said ordinarily to cease with the commencement of mating, lawful or unlawful; yet in the general sense, in a fairly regulated and moral life, self-education, even in new sciences and arts, may be carried on right through almost all the other three stages of life. The man of the brāhmaṇa vocation specially, and all householders generally, are even expressly enjoined by Manu to do some study daily. And an exceptional man, like Goethe, the great poet of Germany, who was by no means pure in his private life, began to study a new science, when he was over eighty, to distract his mind from grief over the death of a son. Indeed it is fairly obvious that not only the true brāhmaṇa of India, but the true brāhmaṇa of every race and nation and country, the man of science, learning, thought, has to go on adding to his own and the world's knowledge all his life To live is to learn; "live and learn." Yet the general fact remains established, that, while increase of information, addition to the details of knowledge, may go on afterwards, growth in size and strength of body and mind and all faculties, and richness, freshness, and intensity of emotion, and recklessness of courage, are retarded, or even wholly prevented in feeble cases, by incontinence. Cato the

brāhmaṇa-type, the kshaṭṭriya-type, the vaishya-type, the shūḍra-type; saṭṭva, rajas, ṭamas, undifferentiated sāmya; or, from another standpoint, balanced shānṭa-sāmya, saṭṭva, rajas, ṭamas; ḍharma-shāsṭra, arṭha-shāsṭra, kāma-shāsṭra, absence of (or transcendence of) shāsṭra;

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younger, as portrayed by Plutarch, was an ideal Manu's brahma-chārī. He entered the married state, a-vi-pluṭa-brahma-charya, "When he thought himself of an age fit to marry, *having never before known any woman*, he was contracted to Lepida"; as a student, he inured "his body to labor and violent exercise," went "bareheaded in the hottest and coldest weather," walked "on foot in all seasons," cured "his distempers by abstinence from food"; "he was, in all his habits, very strict and austere"; "amidst the corruption and disorders" of the time, "he showed such a love of *discipline*, so much *courage* and *wisdom* in everything, that it appeared he was in no way inferior to the old Cato". These are the very equivalents of the old Samskṛṭ words: "Jñāna and shauṛya and mahas are all founded on brahma-charya."

ज्ञानं शौर्यं महः सर्वं ब्रह्मचर्ये प्रतिष्ठितम् ।

While the Cheronean Greek of the first century A.C., has thus indirectly supported the ancient Indian traditions regarding purity, by his description of the virtues of a Roman who lived and died a century earlier, an Indian, who lived in the seventh century A.C., Kumārila, author of the *Tanṭra-vārṭika*, has, with tinsel brilliance of language, flouted the ideal of prolonged brahma-charya, saying it is meant only for the sexless. But he has left no lasting or broad mark on the thought of India. He helped to destroy the already degenerating Buḍḍhism; but set up, for a short time only, the no less degenerate ritualism and dead formalism of the karma-kāṇḍa. Shankara, who followed immediately after, restored some of the old Veḍānṭa-ideals, but scarcely the practice, which continued to degenerate and made it possible for foreign invasions of India to succeed.

or, again, from another standpoint, moksha-shāsṭra, ḍharma-shāsṭra, arṭha-shāsṭra, kāma-shāsṭra (as the science of play and amusement); san-nyāsī, vāna-prasṭha, gṛha-sṭha, brahma-chārī (the child and the unskilled laborer, bāla and shūḍra, are often mentioned together). The san-yāsī is the spiritual servant of the public, the shūḍra is the physical.

A Note on Old and New Universities

मुनीनां दशसाहस्रं योऽन्नदानादिपोषणात् ।
अध्यापयति विप्रर्षिरसौ कुलपतिः स्मृतः ॥

"He who carries on the education of ten thousand pupils and feeds and clothes them as well, he is called the kula-paṭi, the Master of the Family." Such was the correspondent in old times of the Chancellor or Vice-Chancellor or President of a modern University, or the Headmaster of a great school. The sage Kaṇva is spoken of as a kula-paṭi in *Shakunṭalā*, and his āshrama is described. Vasishtha, Vishvā-miṭṭra, Vālmīki, Agastya, Vyāsa, and other famous kula-paṭis and their āshrama-s or guru-kula-s are described in the *Rāmāyaṇa*, *Mahā-bhāraṭa*, *Bhāgavaṭa* and other Purāṇas, and also in post-Pāṇini poems and dramas.

To illustrate the subject, some extracts are subjoined.[1]

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[1] From speeches which the present writer had occasion to make as member of the Court of the Benares Hindū University in December, 1920, and as President of the Kāshi Vidyā-Pītha in March, 1923. The extracts have been revised and strung together.

"The modern notion is that educational institutions should have noble housing. It is said that the buildings of a great University ought to be great and beautiful. Most of us, too, ardently believe that 'A thing of beauty is a joy for ever'. But there are two different kinds of beauty. A single sheet of cloth may be worn so artistically as to be more beautiful than much brocade and jewellery. And the Indian tradition is that the dress of unmarried study-loving Saraswaṭī is simple white. When Lakshmī comes into the home of Saraswaṭī, as she must, she ought to come in the gentle domestic garb of beneficent Anna-pūrṇā, the house-mother and food-provider, not in royal robes of gold and gems and purple. Our tradition is that kings should leave their retinues and even their chariots or riding-horses behind, and walk reverently on foot into the simple ascetic *āshrama-s* of the sages. And that same tradition tells us that when this custom is broken, on either side, especially when the priest, the elder, in a moment of absent-mindedness, forgets his high spiritual mission of perpetual self-restraint and self-effacement so far as to assume the mundane splendors of a prince, and convert his *āshrama*, 'resting-place,' into a feasting-palace, even though with the outwardly friendly purpose of playing the role of host to royalty, then grievous jealousies are aroused from sleep, and great wars follow between Church and State, Pope and Emperor, the contaminated Spiritual Power and the corrupted Temporal Power, between Vasishtha and Vishvā-miṭṭra, between Jamaḍagni-Parashurāma and Kārṭa-vīrya-Haihaya, between *brāhmaṇa* and *kshaṭṭriya*.

Also, life's enrichments and decorations may rightly be indulged in after life's necessaries have been provided. India is one of the poorest countries to-day. If "plain living and high thinking" was its philosophy of life even in the days of its affluence, how much more should it be so now, in the days of its poverty. Very much requires to be done to lift it even a little from the depths to which it has fallen. Every rupee should be made to go the farthest that it can. The modern Imperial University of Tokyo has mud walls; so I am informed by one who saw them. We must not squander

pounds on luxuries, and stinge pennies on necessaries—which opposite mistake also is observable frequently.

The work of a University is Education. Buildings are secondary. There is very much to do for the Physical Education of the students, their Religious Education by precept and example, their Technical and Vocational Education, and even their Intellectual Education. We must not give to Buildings what we should give to these.

We should not allow the defects of the official type of mind to enter into the conduct of a great educational Institution. But I should here guard against a misconception. When I speak of the defects of the official type of mind, some hasty friends may run away with the idea that I suffer from some sort of phobia against office-bearers in general or in particular. This is not so. I speak of that type in a psychological sense. I recognise its virtues as well as its vices; as I try to recognise the virtues and the vices of other types of mind, *e.g.*, the priestly, the scientific, the professorial, or the commercial, or the workman's. Further, I believe each type to be desirable, but in its proper place, and with due limitations.

Every type of mind naturally tends to exaggerate the importance of its own tools of work. The official, executive, type tends to think too much of the instruments of administration, to place the means above the end, to multiply and perpetuate offices, to think more of the office than of the purpose, more of the office-bearer than of the people for whose service he exists, more of the rājā than of the prajā, more of dignities and prestiges than of affectionate human comradeship. This spirit, of placing the means above the end, has to be carefully guarded against in all walks of life.

Buildings are means. Culturo-vocational Education of the younger generation is the end. We must not fall under the māyā and glamor of Lakshmī Ḍevī's magnificent aspects, and neglect her beneficent ones. We should not imitate official ways as exemplified in the Tata Institute, the Cawnpore Agricultural College, and indeed almost all the work of the British regime in India Thus, the estimates for only the *preliminary*

buildings of the new Dacca University are (in 1920 A.C.) 57 lakhs. A non-official visitor of the Tata Institute (Dr. P. C. Ray, equally revered for his devotion to science, his lifelong brahma-charya and ascetic life, his philanthropic expenditure of all his large salary on students and charities) told me that when he first arrived there, he saw a tall tower among the buildings. He asked, 'What has it cost?' 'Six lakhs,' answered his official conductor. 'What purpose of scientific research does it serve?' 'Oh! I suppose it is only for architectural beauty.' Twenty p. c. of Tata's great gift for scientific advancement gone for a single tower supposed to help architectural beauty! Spend all the funds on big buildings and a few excessively large salaries, and let the real work starve from day to day!

Our earlier hopes and plans, for a great *national* University, were rightly drawn out on the lines of the ancient Indian ideals, ten thousand 'thatched and leafed cottages,' parṇa-kuṭi-s, on the banks of the Gangā, each ensconcing an ascetic teacher or an austere disciple. But a great change has come over the spirit of our dream. We now hear of the glories of Taksha-shilā and Nālanḍā and of their nine-storey towers and 1,600 yards perimeter monastery-buildings. But these glories of a later day have disappeared, long ago. The great Buḍḍhist Universities remain only in vast ruins. But the much earlier parṇa-kuṭi-s still continue, though we see them not. Kāshi is one of the seven famous ancient pavitra-puri-s, 'sacred cities,' 'University towns,' which, tradition says, can bestow "liberation of spirit" upon those residents who right-mindedly seek it. They were held to be sacred because,

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

ऋते ज्ञानान् न मुक्तिः । काश्यां मरणान्मुक्तिः ।

There is no purifier like unto knowledge, and the higher spiritual knowledge, which purifies and liberates the spirit, pervaded the very atmosphere of these towns, in the olden days, because of the residence in them of good and wise saints and sages, and a person who sought such

knowledge at all in these towns could not but find it, and 'casting off his body in one of them, attained to liberation of spirit in the superphysical worlds also.' Indeed, without knowledge of our own true higher Self, our own innermost nature, there is no freedom from bondage, whether spiritual or political. *Veritas liberabit*: 'the truth shall set you free'; the truth, thoroughly grasped, of our identity with the Supreme Self, and therefore of our invincible immortality, will necessarily free from all fears. Such was the greatness of these towns. But they have fallen from their high estate. They all continue to exist; but the mental, moral, spiritual atmosphere has changed completely, together with the outer appearance of the towns and of the ways of living therein. Ayoḍhyā is devoted to Rāma-worship; Maṭhurā-Vrndāvana and Ḍwārakā have taken to the cult of Krshṇa-bhakṭi; very refining, very ennobling bhakṭi, when sincere, but, unfortunately, seldom so, now, and mostly only debilitated and fate-stricken, or hypocritical and licentious. Māyā-Haraḍwāra-Kanakhal is only a place for Gangā-bathing. Kānchī specialises in ritualistic Veḍa-memorising. Avanṭikā (Ujjain), reviving for a while under Vikrama and the learned men of his court, has for long been non-descript, a commonplace town.

Kāshī, the most ancient and the most famous of the seven, is still most livingly a University-town in the ancient sense, besides having developed a great new University of the modern sort also.

Here King Ḍivo-ḍāsa taught the Science of the Body and of Physical Health to Sushruṭa, and Ajāṭa-shaṭru the kshaṭṭriya and Ṭulā-ḍhāra the vaishya and Ḍharma-Vyāḍha the shūḍra taught the Science of Brahma and of Mental Health and Happiness to the brāhmaṇas Bālāki and Jājali and Kaushika, who reverently asked for and received the great soul-satisfying knowledge from them in the days of the Upanishaṭs and the Purāṇas. Here Veḍa-Vyāsa came to live in his old age, accompanied by an army of students, five thousand years ago —Vyāsa who lit 'the lamp of knowledge' which has protected India from complete darkness of the soul, ever

since. Here Buḍḍha began his divine mission of world-wide mercy, twenty-five hundred years ago, and delivered his first Sermon on the Way of Wisdom and Compassion. Here Shankar-āchārya came twelve hundred years ago to receive confirmation, from the mouth of a Chāndāla (Divinity in mask of 'untouchable out-caste,' say the believers) for his fresh exposition of the Ancient Wisdom. Here Kabīr was born and lived and did his life-work, as embodiment of philosophical religion, identical for Hinḍū and for Muslim, in the lowly but useful and honest calling of a weaver. Here Ṭulasī Ḍās re-wrote, in the living Hinḍī tongue, the *Āḍi-kāvya*, the primal Samskṛṭ epic, *Rāmāyana*, of the ancient ṛ ṣ h i Vālmīki, giving to India a work which has brought soul-education of the highest kind, and consolation of the deepest, to hundreds of millions of Indians, generation after generation, for three hundred years now. Here have lived, worked, taught, and written, the bearers of some of the most famous names in Samskṛṭ literature. Kāshī, a far older Viḍya-pīṭha ('Seat of Learning') than Ṭaksha-shilā. Nālanḍā, Vikrama-shilā, Uḍanṭa-puri, and many another now wholly forgotten by history, still continues to be one of the principal seats of Samskṛṭ learning, in some two hundred homes of Pandits, many of low, many of average, and a few of exceptionally high degree, and some four or five score of small and large a n n a - s a ṭ ṭ r a - s ('free-meal houses of charity'), where between two and three thousand v i ḍ y - ā r ṭ h ī - s ('seekers of knowledge,' students) continue to get their daily bread and their education, free of all cost, and keep the torch of ancient knowledge burning, though the lore is much decayed, and the light of the torch is dim, and much soot and smoke have gathered round it—because not many of the Pandits and v i ḍ y - ā r ṭ h ī - s are now genuinely such, are not inspired by true love of wisdom.

The case of the other living Viḍyā-pīṭhas, of Miṭhilā, Kānchī, Kāshmir, and among the newer ones, Nava-ḍvīpa, is somewhat similar. Yet more. The vast buildings of the great temples of the South still stand as they have been standing for hundreds, some perhaps for thousands, of years, and, let us hope, will continue to stand for many more. The buildings of Nālanḍā and Taksha-shilā were, by all indications, not grander; indeed, not so grand. But

these too are not serving the present needs of the country in respect of spiritual as well as material regeneration; though if the huge solid stone halls and cloisters of Ṭirupaṭi, Maḍurā, Chiḍambaram, Shri-Rangam, Kumbhakoṇam, Tanjore, Rāmeshwaram, to mention only the biggest, and their enormous incomes, were only honestly and wisely used for the benefit of the people, as they ought to be, each one of these Temples would house and support a complete University. But the temptation of great buildings has always been a great snare. The spirit, the atmosphere, of them, is that of luxury and display, rather than of that simplicity and austerity under the influence of which alone studious research and learning can flourish. The misuse of the Temples only illustrates the psychic law. Even in the wealth-worshipping west, the greatest discoveries of science have not been made, nor the greatest classics written or inventions created, in palatial college buildings, but in very humble homes. We do not want great buildings so much as great hearts. Vālmīki and Vasishtha and Vyāsa did not do their work in palaces. And, more, their austere ways and surroundings exerted a chastening influence on their land-prince and merchant-prince visitors, restrained the natural tendencies of the latter to self-indulgence and luxurious living at the painful expense of the people, and enabled the ṛṣhis to *command*, instead of to *beg*, the kings to do what was necessary for the welfare of the public.

At the same time, human beings are inevitably, by their very nature, worshippers of all the three chief divinities, and cannot, will not, give up Lakshmī altogether, and content themselves with only Saraswaṭī and Gaurī-Annapūrṇā. Without Lakshmī, life loses all splendour, glory, beauty, becomes shabby, sordid, not worth living. Nature, life, the World-process, is one vast mass of perpetual contradictions and paradoxes. All history, of India, China, Persia, Rome, Greece, Egypt, Arabia, tells how nations begin in poverty, grow rich and luxurious, weaken, and decay. A work like Plutarch's *Lives*, vividly illustrates, over and over again, the corrupting and ruining influence of wealth and the regenerating and uplifting power of poverty. Reconciliation between the three goddesses is needed, as between the three guṇa-s,

the three functions of consciousness, to which they correspond. Manu provides the reconciliation by *balancing*, regulating, guarding against excess. The first stage of life, devoted to Saraswaṭī, and science, should be one of hardening; children and youth should not be pampered, but brought up in 'the school of poverty,' involuntary poverty and hard work, imposed from without, deliberately, by parents and teachers. The second stage may be spent in the service of Lakshmī, and the seeking and enjoying of wealth. The third, broadly, may be given to Anna-purṇā, the giving away of the gathered wealth, gradually, in all sorts of charities, pious works, sacrifices, the helping of all, with the prime help of food and secondary help of all other kinds. The fourth belongs to Mahā-viḍyā, Mahā-māyā, Mūla-prakṛṭi, Ḍaivī-prakṛṭi, the Supreme Mother, and the summation of, the other three. To these last two stages belongs the pursuit of *voluntary, self-imposed*, poverty—which alone regenerates. Thus Manu assigns three parts of life to poverty, one to wealth. Again, the brāhmaṇa and the shūḍra classes are devoted throughout their life, generally, to voluntary and involuntary poverty; and the kshaṭṭriya is allowed to gather some, and the vaishya more, wealth—*under conditions*. Yet again, public possessions, for all, should be rich and abundant; private life, for each, simple and unostentatious as a rule.

DEFINITENESS OF KNOWLEDGE

So far we have dealt with the question of the predetermination of the vocation of each student in the guru-kula. We may now discuss the certainty of knowledge, touched on before—a very important matter, to ensure that what is learnt in the earlier years may not have to be unlearnt, with great distress as the consequence of erroneous knowledge, in later life.

Knowledge, in the olden time, seems to have been reduced to comparative exactitude and compactness by the application of the principles of metaphysic (and also, it would seem, the employment of the superphysical powers possessed by the ṛṣhis), and by the use of the aphoristic form.[1] Even to-day we see the tendency growing to reduce large bodies of knowledge to brief formulæ; to print the more important portions of text in larger type and to put the further details as commentary, in smaller type, below the former, in the educational hand-books; to spend more care on the table of contents and the index and to print page-headings and paragraph-headings in bolder type—all serving the same

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[1] See pp. 323-326, *supra*. As to the incessant changes in '*progressive* western science,' see the section headed "'Asiatic Thought and European Thought" in the present writer's *The Unity of Asiatic Thought, i e., of All Religions.* We may perhaps say that ni-gama (usually meaning the Veda) really means deduction (compare the word ni-gamana in Nyāya philosophy); induction or generalisation is vyāpṭi-graha or anu-gamaṇa; and tradition, or knowledge 'coming down' the ages is ā-gama. Now, the metaphysical scheme of the 'Laws of Nature' underlying the World-process and the world-order, is the scheme of the Laws of the Self's Nature, is deduced from, follows 'mathematically' from, that nature. 'Mathematically,' indeed, is a weaker word than metaphysically, since, *e.g.*, geometry cannot proceed with self-evident axioms only, but has to assume 'postulates,' whereas the Veḍ-ānṭa metaphysics, starts from and proceeds with nothing else or more than the Self-evident Nature of the Self. (See *The Science of Peace.*) The knowledge that was based on Veḍ-ānṭa, the Scripture of the Self, was thus deductive and certain, to a large extent, though 'arbitrariness' could not be wholly excluded.

purpose of better helping the memory and the understanding. Manu says:

> To the illiterate, the possessors of learning stored in books are superior. To the possessors of books, the possessors of learning stored in their own memory are superior. To these, the men that *understand* the mutual relations of their remembered masses of knowledge are superior. And even to such are they superior who put their well-reasoned knowledge into practice.[1]

For this reason great importance was attached to the committing to memory of compact texts. Indiscriminate, scrappy reading, of enormous numbers of books and newspapers, which copy from the classical works whatever of good they may contain, and add an immense mass of words of their own that is not good and is inspired by unwholesome emotions, rājasa and ṭāmasa—such reading only produces mental indigestion and fevers and diseases, even as indiscriminate eating of unwholesome edibles produces physical diseases. This state of things is beginning to be seen and pleaded against as undesirable and regrettable by the more thoughtful, in the west, but without

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[1] अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठाः ज्ञानिभ्यो व्यवसायिनः ॥ xii, 103.

Obviously "The knowledge that is not carried in the memory is not available for practical use in emergencies, any more than money deposited with another":

पुस्तकस्था तु या विद्या परहस्ते तु यद्धनम् ।
कार्यकाले तु संप्राप्ते न सा विद्या न तद्धनम् ॥

avail; for 'liberty' is not understood rightly, and, by reaction against too much censorious restraint, has run to excessive 'license'. Men and women of the older culture, who know their classics by heart, in the west also, know how far more useful are those perfect expressions of thoughts and emotions in, and how lines from them light up, the most important situations of life, how much more they really help and soothe and comfort, in the jars and frictions and misfortunes of the corporate life of men, than omnivorous reading of unremembered and often very unwholesome periodicals, magazines, newspapers, and novels by the thousand.

The only justification, from the standpoint of evolution, for this outburst of excessive activity of the printing-press to-day, is that the feeling of health (which imagination loves to picture as having probably existed to a large extent in the days when the knowledge of "the Veḍa with its secret meaning," was flourishing in its full glory) has become stale, and a course of fever is necessary to make us appreciate it anew. Also, it may be said, from another standpoint, that, as the diamond-digger throws up mountains of rubbish before he finds the diamonds, so the mind of the new sub-race has to throw up millions of books and papers of a corresponding quality, before it will find the basic truths.[1]

[1] Statistics for 1930 say that the Bibliotheque Nationale of Paris has four million volumes; the Library of Congress in

THOUGHT AND LANGUAGE

To mention a few of the details of the old scheme: Shabḍa-shāsṭra, the science of sound, articulate and inarticulate, (acoustics, phonetics, nature- sounds, animal cries, the various stages of development of human languages, vocal physiology, etymology, philology, etc.) was laid great stress on, because sound and ether (ā k ā s h a) were first manifested in our world-system; and, in their subtler and grosser aspects, and with their potencies, are the substrata [1] of all other forms of matter and force and sense-qualities. The sciences of psychology, philology, physiology, and linguistic evolution and human evolution generally, are all very closely bound up with each other.[2] This is more apparent in the structure of the Samskṛṭ language, in its Vaiḍika and other forms, than perhaps in any of the other current languages.

Washington, three and a quarter; the British Museum, over three. The world's total annual book production is estimated at nearly three hundred thousand. The total output up to date is about seventeen million—since printing began in Europe. These figures probably do not take the vast Chinese and Indian turn-out of books into account. And periodicals—whole forests have to be converted into paper, for a year's issue of a single large and widely circulated daily! Is all this really good use of mental and material resources?

[1] See Shaṅkara's *Bhāṣhya* on *Māndūkya-Upanishaṭ* as regards Shabḍa-sāmānya, the primal generic and genetic sound, sound-continuum, sound-in-general.

[2] See the *Praṇava-vāḍa,* for exposition of this subject.

Therefore in teaching grammar, philology, and vocabularies, in a systematised, thesaurus-like[1] form, the elements of all other sciences were also naturally imparted, without any special effort on the part of teacher and taught. As disjointed sensations precede, at the child-stage, and the relating together of them in thoughts succeeds, later on, at the stages of youth and manhood, in life generally; so, in education particularly, lists of words indicating more or less disjointed things and acts, and stimulating mainly the faculties of simple memory and observation, should precede, and the relating together of them, in sciences of cause and effect, by the faculty of deliberate purposeful reasoning, ought to succeed.[2] For similar reasons,

[1] Roget, in his *Thesaurus*, the only work of its kind in English, acknowledges in a footnote to his Introduction, the precedence in time, but, of course, not in quality (!), of the *Amara-kosha*. He was not aware of the existence of another work, dealing exclusively with verb-roots, as the *Amara-kosha* does with nouns, *viz.*, the *Ākhyāṭa-Chanḍrikā*, printed and published in Benares for the first time in 1904.

[2] See Spencer, *Education*, and William James, *Talks to Teachers*, ch. xiii, "The Acquisition of Ideas," on the value of mere memorising "Give them the words so that the ideas may come—is a maxim that will carry us far, alike in the education of children, and in that of the peoples of lower culture"; Marett, *Anthropology* (H. U. L. series), p. 152. Most children's eager enquiry, "What is this?", "What is this?" is satisfied with the mere name of the thing; and not improperly either; for the name, which they can not only carry in memory but utter at will to their playmates and elders, gives them a hold upon the thing, a power of communication about it, which they would not have otherwise; and this power is quite enough for their present purposes. It

the simpler and the more general (*not* the more *abstract*, but only the more common), ought to precede; and the more complex and specialised,

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might be thought that memorising a dictionary would be a tough job. Yet, with a skilful teacher and the right kind of book, it is not. It has been said before that the secret of memory is attention; of that, interest; of that, pleasure or pain, physical or emotional; of that, mostly natural congenital, keen, throbbing, sensitive, vital, personality and intelligence. The unwise, coarse-minded, brutal teacher uses *physical pain* as a means largely. The wise and fine-minded, *emotional pain* as well as pleasure. The notion that pain is unnecessary, is wrong, is wholly avoidable, as an instrument in teaching—is like the notion that a child can be reared on sugar alone God has not succeeded in building the universe with bricks of pleasure only; much less can a man usefully make a child's life all wilful sweets only. Strictness of discipline is indispensable in due measure, and the emotional incentives, of praise and special reward or censure, suffice mostly, with average children Some specially coarse-grained children may need physical chastisement; but it has to be administered with much discrimination, and without any rage. Manu gives directions. For committing to memory such a dictionary as the *Amara-kosha*, competitions between rival groups are often arranged. Competitions, within limits, have their uses. Love and anger, both, are needed for the growth and fullness of life. But they must be wisely directed to appropriate objects. A certain amount of the combative instinct, selfish pugnacity, has to be fostered, side by side with the instinct of unselfish helpfulness, in the child, to enable it to grow evenly, fully, normally, in body and mind. The dullest boy may often perform prodigious feats, under stress of excitement, when striving to win the victory for his side in such matches. A controlled emotion spouts energy for hard work, if it can only be connected on with it by proper devices—and these are the skilful teacher's business. Also, the Samskṛt language has a versifiability and a gummy quality which enables it to stick to the memory with surprising ease. The old thesauri, the much-used small *Amara-kosha*, the bigger *Haima*, etc., are all in verse.

succeed, generally speaking, (special reservations having to be made). Therefore vocabularies (koshas) and simple grammatical aphorisms (vyākaraṇa-sūṭras) were taught first, in their easiest and most mnemonic forms.

Other departments of the Science of articulate Sound—rhetoric, prosody, etc.—were also considered important, for practical purposes.

Manu says :

> All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it, and branch out of it. He, therefore, who misappropriates, misapplies, and mismanages speech, mismanages everything.[1]

In other words the connexion between thought and language is so close, at our stage, that the two can be perfected only side by side. A language shows the nature, in inner qualities as well as outer forms, of the civilisation to which it belongs. A common language, by which persons can *understand* each other, is one of the greatest of unifying forces; for not to understand is to misunderstand and feel hostile. Allāhu-Akbar means literally, exactly, the same thing as Param-Īshwara or Mahā-Ḍeva, *i.e.*, *the greatest God*; yet because the one is an Arabic word and the other a Samskṛṭ, therefore the thoughtless among Musalmāns and Hinḍūs misunderstand each other and

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[1] वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तां तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥ IV, 256.

feel hostile, and the two calls of the heart, which ought to be, and, by meaning, are, calls to peace, amity, union in the loving adoration of the Greatest God, the Universal Self, the Supreme Spirit of all Life, the One Father of all beings—these two heart-cries have been serving, now, for centuries, most unhappily, as cries of battle and of communal rioting between the two sister-communities in India.[1] He who cannot

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[1] For illustration from current history, unfolding before our eyes, we may take the following India's Holy War for Freedom from foreign servitude, war by non-violent passive resistance (referred to in the foot-note at p. 136, *supra*) is known as the Saṭy-āgraha movement, the movement of "Insistence on Truth and Right" by Civil Disobedience of certain Wrong Laws. It began on March 12, 1930, with Mahatma Gandhi's march, on foot, with his band of seventy-nine volunteers, from Sābarmaṭī Saṭy-āgraha Āshrama, for Dandi on the sea-coast, two hundred miles away. Mahatma Gandhi and his band arrived at Dandi, and first broke the Salt Act, on April 6, 1930. It was simultaneously broken in hundreds of places all over India. Repression by the Government began. The battle of non-violent resistance on the one hand and of violent repression on the other raged for nearly twelve months. It came to a close, for the time being, with the Gandhi-Irwin truce, on March 4, 1931. During this period, over sixty thousand men, women, and boys, in the over two hundred districts of India and Burma, were sent into jail, many other thousands were cudgelled and bludgeoned by the police, some of them being treated with shameful sadistic obscenity, while some died under the lāthī-blows, hundreds were shot down and slain outright (the largest number in Peshawar), and many lakhs of rupees worth of property was lost by the public (especially by the heroic cultivators round about Bardoli), through confiscations, forfeitures, and fines. At the time of writing (the end of April, 1931), negotiations are in progress between Mahaṭma

express himself justly and gently, is really *thinking* and *feeling* wrongly also, and will be constantly causing misunderstandings. How many discussions intended to elicit truth, degenerate

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Gandhi, on behalf of India, on the one hand, and the Government of England, on the other, for the conversion of the temporary truce into a permanent peace which may bring happiness to both countries by the creation of such a new Constitution for India as will mean real Self-Government. If this great hope is realised, then India will have won Self-Government at a very much smaller cost in physical suffering and material loss than other nations, and more securely and promisingly—because, under Mahaṭma Gandhi's inspired guidance, her people have, for the first time in known history, brought unusual moral forces into play, have turned the right cheek to the smiter on a vast scale, have used the weapon of 'soul-force' instead of material instruments of destruction. The Spirit of the Time, manifesting in world-opinion as disgusted with the butchery of the World-War, has helped the Indian People. May that same Spirit help them to realise in time that true Self-Government means Government by the *Higher Self* of the People, their most selfless and most talented elect and select, and not by the *lower self* thereof, the astute self-seekers, as is unhappily the case in most western systems of Self-Government to-day!

In the meanwhile, we may note for our present purpose that before the truce was concluded, many interviews had to take place between Mahaṭma Gandhi and the Viceroy Lord Irwin, and their discussions had repeatedly to be prolonged beyond midnight, before just the *right formula*, the *right* selection and arrangement of *words*, was found which avoided humiliation and soothed sentiment on both sides, and made the truce possible at all.

On the other hand, engineered Hindū-Muslim communal riots have been breaking out in a number of places, during the last three months. The worst cases have been those of Benares (February 11 to February 15, 1931) and Cawnpore (March 24 to March 29, 1931). The radical causes and remedies of

into altercations and wranglings because of misuse of speech! How many deadly feuds and even battles and great wars have arisen in history, out of mere imperfections of spoken words![1]

such riots are, at this time, being enquired into by a Committee appointed by the Congress. In Cawnpore, the riots assumed exceptionally atrocious forms of murder of even women and children, and arson, and loot; and probably as many lives and as much property were destroyed internecinely in this one town in four or five days, as were lost by the Indian People, through governmental repressive action, in the whole country, in the twelve months of the Satyāgraha campaign

Now whatever the other causes may be ultimately found to be—biological, psychological, economic, political, religious, priestcraft and statecraft, or personal ambitions, meannesses, malices, jealousies, fanatic bigotries, or the deep-working policy of *divide et impera*—one fairly obvious and certain main cause is that which is referred to in the text, *viz.*, the misunderstanding of *words* by the masses, the absence of the discernment that the *same meaning* underlies *different word*-sounds, and the consequent greatly and disastrously erroneous notion that the two religions are really different even in essentials. May the Spirit of the Time enable Humanity to glimpse the Common, Universal, Higher Self behind all endlessly-varying names and forms—for in such perception only, as all the ancient seers assure us, is to be found the one, the only, radical cure for all the ills of mankind, religious as well as political!

[1] The value of well-chosen words is self-evident The praise of just speech is frequent in Samskṛt literature. Vālmīki mentions Rāma's beautiful way of speaking as one of his chief great virtues. The Spartans cultivated particularly the "laconic" speech Demosthenes and Cicero are as well-known as Socrates and Plato and Aristotle, or Alexander and Cæsar and Napoleon, or Homer and Dante and Shakespeare. A few old and new eulogies of fine language may be interesting to put side by side:

वाचं मे धेहि ।

"Give me Speech," is a Vedic prayer.

For such reasons, much stress was laid on the science of sound. But the spirit having grown corrupt, the reason for the insistence, *viz.*, to produce the just and gentle speech that carries

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सत्याय मितभाषिणां । *Raghu-vamsha*, i.

"To speak true, speak little"; compare the English proverb, "He who talks much must talk nonsense."

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनां ॥

Bhartṛ-hari, *Nīti Shaṭaka.*

"Patient fortitude in misfortune, gentleness and forbearance and forgiveness in prosperity, *skill of speech* in assembly, prowess in battle, ('strong arm in the foray, sage counsel in cumber'), desire for good name, addiction to study—these belong by nature to the great-souled."

विद्यया वपुषा वाचा वस्त्रेण विभवेन च ।
वकारपंचकेनैव प्रतिष्ठामाप्नुयान्नरः ॥

"By exceptional learning, fine physical presence, impressive *speech*, tasteful dress, well-used wealth—by these five (ways) a man may easily attain to eminence." (The Samskṛt words for the five all begin with *w*)

For other Samskṛt texts, see *The Science of the Emotions*, pp. 512-'30.

"Men are influenced by the *word*, spoken or written. The word is the organ of persuasion, and therefore of moral government . . . It was Rousseau's choice of French words, and the order in which he arranged them that gave him his enormous ascendancy over the generation which was young when he was old": H. Belloc, *The French Revolution*, p. 30 (H. U. L. Series). "Words really represent condensed actions, situations, and things": Jung, *Analytical Psychology*, p. 100.

"Words were originally magic, and the word retains much of its old magical power even to-day. With words one man

conviction and turns away wrath, has been forgotten; and fearful verbiage holds undisputed sway in post-classical Samskṛt literature in India, as much as it does in the West to-day.[1]

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can make another blessed, or drive him to despair; by words the teacher transfers his knowledge to the pupil; by words the speaker sweeps his audience with him and determines its judgments and decisions . . . Therefore let us not under-estimate the use of words in psycho-therapy"; Freud, *Introduction to Psycho-Analysis*, p. 3; see also his *Problems of Lay-Analyses*, p. 37.

Plutarch, in his Life of Pyrrhus, quotes the saying of Euripides, "The force of words can do whate'er is done by conquering swords".

In the *Bhāgavaṭa* we have the great prayer: "May the Supreme Fount of Wisdom who awakened the Goddess of Speech and Memory and Learning, Saraswaṭī, in the heart of the Creator, Brahmā, and enabled her to issue from His mouth as the Veḍa—May the Supreme Self grant me Speech also."

प्रचोदिता येन पुरा सरस्वती वितन्वताऽजस्य सतीं स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणां ऋषभः प्रसीदताम् ॥

[1] Excess here as elsewhere, converts the blessing into a curse. Catch-words and catch-phrases have been the bane of private and public life, have brought about disasters, and changed the course, or even caused the ruin, of civilisations. The Socratic method of cross-examination is chiefly a war against catch-words, besides being a splendid exercise in clear and distinct thinking. *Yoga-Sūṭra*, i, 42, makes it the duty of the aspirant to "distinguish clearly between the word-sound, the thing meant, and the process of knowing it". "The tyranny of the phrase," "The hypnotic power of catch-words," must be carefully guarded against by the seeker of truth. The Persian Sūfī and the Indian Sage are at one, as usual, on this point. Maulānā Rūmī says:

Gar zé sirré máarifaṭ āgah shawī,
Lafz bu-guzāri su-é máanī rawī.

MEMORY AND REASONING

Elements of the science of logical reasoning were taught next after those of the science of language:

> To all the sciences, the knowledge of the ways of right speech, v y ā k a r a ṇ a, grammar in the wide sense, and of the laws of right thought, correct reasoning, n y ā y a, logic, are the natural entrance.[1]

In the earlier years, when the faculties of sensuous perception and imagery, and of imitation, are strong, simple observation and memory were more exercised; in the later years, when the causal faculties grow strong, with the growth of self-conscious separate individuality which means memory "looking before" and also imagination dreaming of the "after," reason and the powers of subtler examination into the mutual relations of things and events, of cause and effect, of past and future, were worked the more. The peculiar nature of the Samskṛṭ language,

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"If thou wouldst learn the Secret of the True,
Pass by the word and but the thought pursue."

And a current Samskṛṭ verse runs:

पदज्ञैर्नातिनिर्बंधः कर्त्तव्यो मुनिभाषिते ।
अर्थस्मरणतात्पर्यान्नाद्रियते हि लक्षणम् ॥

"Let not grammarians scrutinise
Too close the language of the Wise!
The Seers think more of the thought
Than of the words in which 'tis caught."

[1] सर्वेषामेव शास्त्राणां न्यायव्याकरणं मुखम् ।

deliberately constructed to be an instrument of thought, as a tool specially fashioned for a specific purpose, and not shaping itself more or less haphazard, and the ease with which the language lends itself to versification, so that even works on mathematics are to be found in verse—made the work of memorising easy.[1]

Reasoning connects the future with the past, expectation with memory, conclusion with premiss; and the stronger and the more richly stored the memory, the stronger, the wider, the more accurate the expectation, the prediction. Reasoning is the thread of individuality passing through and linking up the beads of many experiences gradually in the network of b u ḍ ḍ h i-*nous*-intellect. The sense, the feel, of this individuality grows *pari passu*, on

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[1] The original form of Samskṛt is said in *The Secret Doctrine* to have been brought over from Venus by the "divine men," that being one reason for its name ḍ e v a - v ā ṇ ī, "the language of the gods". The most common name, Sams-kṛt, means the "well-constructed," polished, refined, standardised by grammar and dictionary, from out of the Prā-kṛta, "the language of p r a - k ṛ ṭ i," "the *natural* language of the natural, uneducated, uncultured, *people*". Prakṛṭi means, in Sānkhya-philosophy, Root-Nature, and in Nīṭi-politics, the people in general, the mass-plasm out of which the organs and members of the state evolve. As a means of unification, language, the primal expression of the soul and its religion and culture in articulate sound, is the most potent instrument for the creation of national feeling, and in ancient India, Samskṛṭ served the purpose. Works written in Kāshmīr, a thousand years ago, and lost there, are being discovered now in Travancore and Mysore. The classical works and the great epics are to be found in the most remote corners of India.

parallel lines, in the physique, with adolescence, and in the psyche, with self-conscious egoism. The growing youth begins to look at himself, at his limbs and at his mind, directly, or, indirectly, in the looking-glass and in his companions' minds, and to measure his muscles, outer and inner, with physical tapes and mental standards and ideals. This is the time to pass more definitely from the training of memory to that of reason, from 'school' to 'college'. About the sixteenth year—is prescribed by nature, as a general rule, with exceptions, as always.

Various Subsidiary Matters

The study of the Veḍa-proper was interspersed with the study of what would now be called secular subjects, Aṅgas; but separate days of the fortnight were assigned for each. Thus the student's mind underwent a minimum of strain and anxiety, and did not have to think distractedly of a dozen subjects every day, but could be given to one thing on one day without abrupt breaks.

The posture prescribed for the hours of study,[1] standing upright, with hands folded in front of the chest, was such as to secure a maximum of collected alertness and of chest-expansion, instead of languid stooping over desks and chest-hollowing. The comparatively little use of written books,

[1] *Manu*, ii, 192.

especially in the earlier years of study, and the large use of the voice and the memory, produced powerful lungs instead of weak eyes, besides all the economy of national and individual money and energy that is implied by the minimisation of written and printed books and papers.

The hours of study were *after* the morning and *after* the evening s a n ḍ h y ā, *i.e.*, the forenoons and the late evenings, leaving the afternoons for rest after meals, for 'the begging of food,' or 'the collection of funds' in the modern form, for walks and wanderings on business or pleasure, games, domestic services of the Guru's household, and so forth. In this fashion were avoided the curses of modern civilisation, neurasthenia, dyspepsia, diabetes, due largely to over-working of the nervous system, and that too immediately after meals, when the vital currents are most wanted by the digestive organs.[1]

After tending the fires, morning and evening, and performing the s a n ḍ h y ā and saluting the elders, the student should approach the teacher and perform his studies attentively [2]

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[1] See Carpenter, *Civilisation, Its Cause and Cure*; and *Nerves* (H. U. L. Series); small and instructive books.

[2] अग्निकार्यं ततः कुर्यात्संध्ययोरुभयोरपि ।
ततोऽभिवादयेद् वृद्धानसावहमिति ब्रुवन् ॥
गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः ।

Yājña-valkya, I, ii, 17, 18.

The holidays were short and frequent. Many such depended upon weather and atmospheric electric conditions, to which were given special importance as bearing on special studies. The vibrations set up by the chant of one Veḍa were not allowed to mingle with the vibrations of another. Obviously, two different tunes, each harmonious by itself, will produce only a discordant jangle if played simultaneously. Occasions of sorrow or joy in neighboring families were also taken into account. Thus sympathetic relations with Nature and neighbors were kept up constantly.[1]

The education that is gained by extensive travelling seems to have been postponed to the later stages of life, of the household, of retirement, of renunciation.[2]

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[1] *Manu*, ii, 105, 106 ; iii, 108 ; iv, 101-127.

[2] Such an arrangement seems desirable from a psychological as well as a physiological point of view. It "leaves something for tomorrow," something to be looked forward to and achieved in later life in a refined manner. Otherwise, if "globe-trotting" sensations are all exhausted in youth, old age has only "the pleasures of the table" left to fill up the time with—for the well-to-do. In India, before the railway came, it was a regular custom for men and women to make the chaṭur-ḍhām a-yāṭrā, "the pilgrimage to the four great temples," in old age, even without formally entering san-nyāsa. These are the Temples of Jagan-nāṭha on the east coast, Rām-eshwara on the south, Ḍwārakā-ḍhīsha on the west, Badarī-Nārāyaṇa in the Him-ālaya-s The pilgrim circumambulates the whole of India practically. But since the advent of the railway, the pilgrimage is rushed through, by young, middle-aged, old, alike, indiscriminately, and in a few weeks, mechanically, with much loss of the physical,

MECHANICAL SCIENCE AND ART

Also, while the simpler ways of life made much expense on buildings, furniture, and apparatus unnecessary, and so secured the advantages of financial economy and consequent wider spread of education in what are called the humanities, there was, presumably, a comparative dearth of that kind of education in physical and technical science which to-day requires mechanical appliances. In the neighborhood of the great capital towns however, such mechanical science and art as was subsidiary mainly to military and secondarily to civil purposes seems to have been carefully cultivated. As to whether this comparative lack was or was not an advantage is debatable. The use and development of machinery seem, in the general scheme of evolution, to go side by side with the growth of the separative intelligence, of individualism and egoism, differentiation, heterogeneity and complex organisation. So far as this is good, that must be good also. When this begins to err by excess psychologically, that becomes mischievous also economically. It is a necessary stage, to

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emotional, mental experiences of leisurely (and sometimes difficult) travel through artificial towns as well as natural scenes of beauty and also hardship and danger. But *some* travelling was considered desirable, for the rounding off of education, in the earlier years also Ḍésh-āṭanam, "wandering in different countries," is one of the recognised means of broadening the mind.

be passed through, not clung to. The preceding stage, of the earlier races, as said in the preceding chapter, was one of fulfilment of needs by the mere wishing. • The succeeding stage, of the later races, will be the same, it would seem, but on a higher level, accomplishment by willing.

According to Manu, the use of *large* machines, for private commercial purposes, and the subsidiary mining industries, are to be condemned and discouraged.[1]

They constitute upa-pāṭaka-s, secondary sins, which always lead to greater and greater primary sins, and expiation is prescribed. This is, of course, very startling to the modern mind. And, yet, not so very startling either. The latest modern mind is beginning to react in favor of hand-made goods of all sorts, as against machine-made ones. The reasons may be studied in the books and periodical articles of writers on the subject, especially those who have considered the relations of machinery and art. Briefly, if the intelligence runs towards machinery, it unavoidably runs away from soul, from superphysics, from finer art. There is an apparent advantage, at first, in the use of machinery. It seems to make the struggle of life easier. But this appearance is false and temporary. By excess, to which there is an unchecked tendency, machinery has become, as is recognised

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[1] सर्वाकरेष्वधीकारो महायंत्रप्रवर्तनम् । xi, 63.

and affirmed by a large section of people, the master of man instead of his servant, has increased work instead of reducing labor, has aggravated competition instead of softening it, has promoted the output of luxuries and curtailed that of necessaries, and uses up much more food-consuming human labor for its own service, on the whole, than it helps to produce food. In the long run, it mechanises and coarsens the souls of men and makes the struggle for life more bitter and vulgar. Hence the over-outward tendencies and ways were discouraged, in the economical as well as the educational administration of the national life. The fact that *large* machines are discouraged and not *small* ones is noteworthy. Small machines capable of management by single persons do not oppose such obstacles to the development of individual taste and artistic capacity.[1]

THE INTROSPECTIVE CONSCIOUSNESS

One point more may be dealt with before passing on from education to livelihood.

Why is so much stress laid on the subjective sciences and the introspective consciousness, which

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[1] This was written twenty years ago. In this period the merits and demerits of vast machinery and the pros and cons of the factory-system have been discussed energetically and extensively. Machinery continues to hold the field, and even to advance further, from land and water into the air. But the battle between grasping, exclusive, individualist Capital

are to be taught to and invoked in *all* students twice-born, rather than on the kindergarten system and the objective sciences, so much thought of now-a-days, and which seem, in the earlier time, to

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and socialist or communist Labor trying to bring about more equitable distribution of work and leisure, necessaries and comforts—blunderingly for want of right psychological principles—is raging more and more fiercely all over the world. In India, Mahatma Gāndhi, in his book, *Hind Swarāj or Indian Home Rule*, has pictured a practically machineless rural life as the ideal; but while the whole of India follows him in heart, and a great majority actively also, in his holy non-violent war for the political freedom of the country, very few of the educated are prepared to accept his ideal of the machineless civilisation Perhaps he himself does not mean an extreme abolition. Any way, human beings are worshippers of all the three great goddesses and will not give up any one of them willingly, and Lakshmī seems to have been taking delight in machinery for some decades, though she seems to be beginning to overshoot the mark, now. The contrast between the two types of sabhyaṭā, civilisation, kṛshi-pradhāna, agricultural-pastoral-rural, and yanṭra-praḍhāna, mechanical-industrial-urban, is attempted to be shown, in the older terms, at pp 307-314 of *The Science of the Emotions*, and some relevant considerations are set forth at pp. 102-106 of *Social Reconstruction with Special Reference to Indian Problems*, also, by the present writer. The middle course between the two extremes, in accordance with the principles of Manu, seems to be that mahā-yanṭra-s, large machinery and factories, should be under State-control and not allowed to enter into competition, and that such factory-industry should be thoroughly humanised, that is, (see *e g.*, Edward Cadbury's *Experiments in Industrial Organisation*) all proper provision should be made to enable the men and women engaged in the work to live decent human lives, and not be mere catspaws of profiteers; while the small hand-machines should be at the will of the tradesman and the general public.

The evils of large machinery, which have made Manu brand the use of it as sin, the resulting dust, dirt, soot, smoke,

have been *divided up* between the three main types according to their future vocations? Apparently for somewhat the same reasons for which the Science of the Self (Aḍhyāṭma-Viḍyā) is made the foundation and guide of all other sciences (Viḍyās), the same reasons for which Duty (Ḍharma) is emphasised rather than wealth (Arṭha) and Enjoyment (Kāma). Professor James has been quoted (pp. 287-'8, *supra*) as to the successive appearance and disappearance

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fog, foul waste-products, poisonous trades, the conditions of mining industries—these have been pointed out fully in recent literature. The vast economic juggleries, gambles, catastrophes, and general topsy-turvydom that have become connected with them, are now lending ever-growing force to the arguments of the socialists and communists, But the only result so far has been to evoke more strenuous efforts to combat these consequences with new devices, discoveries, inventions, 'improvements,' which bring temporary and apparent relief, and then bring about worse mischief. As the *Bhāgavaṭa* says,

यथा समासजेत् स्कन्धे शिरसा भारमुद्वहन् ।
श्रांतस्तद्वन्मनुष्याणां कर्मभिः कर्ममार्जनं ॥

"As one fatigued with carrying a heavy load on the head, may transfer it to his shoulders—such is all the effort of human beings to correct actions which bind to painful consequences, by yet more actions of the same kind." We cannot escape the evils of indebtedness by raising new loans to pay off old ones—a very favorite and very short-sighted device of many modern governments. But so long as the Pursuant mood is on the spirit of man, such conduct is inevitable. We will learn from pain alone, and no other less severe teacher. The most that can be done, is to try to guide with light reins so as to keep the bolting horses on some sort of track and prevent them from overturning the coach altogether into the ditches that abound on both sides.

of transient intincts. His suggestion is that each instinct, as it appears, should be seized hold of and developed and so made a habit and a permanent acquisition, otherwise the iron will cool and the opportunity for shaping be lost. There is no doubt a certain amount of truth in the suggestion. But there is the danger also of a misapprehension and misapplication. If we look into the reason of this rising to the surface and then sinking down again of instincts, we find that it is due to the law of recapitulation, in the individual, of the past (and also of the future) history of the whole race—the reason of that Law of Recapitulation being the Law of Analogy, and of that again, the Law of Unity. The small man is as the Great Man, (the Macrocosm, Humanity, the Human Race conceived as animated by one Oversoul, S ū ṭ r ā ṭ m ā) because the two are one. Some instincts then must be such as have had their use in the past, and which we do not require to arouse again and fix into a habit now; and must not, on pain of retrogression. There are others which belong to the present, and others which belong to the future. These should obviously receive greater attention from teachers. Moreover, to make all alive, and work them all equally, is not only not in accordance with the general plan of evolution, but is impossible. There is not enough vital energy available. We must therefore strike the iron, not every time it is hot, but when it is hottest, for our special purpose. We must not

endeavor to give it every shape, but only the best we can think of. If the earlier instincts are developed fully, they will use up the available vital energy and the later instincts will not develop at all, or do so only imperfectly. From the ancient standpoint, the introspective consciousness, the Aware Reason which weaves all the Many in the One, which comprehends the Science of the Self, is the highest and the finest faculty which can be evolved in the dull clay of man. Hence the prominence given to those sciences and practices, especially the sanḍhyā, that lead to it.[1]

Not by any means that the others are contemned. That is another error of exaggeration, opposite to the extreme which flouts the Science of the Self. All these other sciences and arts are clearly provided for also. But they are as clearly regarded as minor and subsidiary to the One Science. If we can have both earth and heaven—that is perfection. But if we can have only one, then heaven rather

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[1] "Train a child's intellect exclusively and he becomes a heartless villain; train his heart exclusively and he becomes a religious zealot; train his body exclusively and he becomes a daring monster; train his hand exclusively and he becomes a human machine. The world is too full of villains, zealots, monsters, and human machines. It calls for the all-round education of tomorrow"; Mr. S. L. Heeter in the American *Educational Review* for December, 1912. The reader will judge for himself how far the ideal all-round education of spirit, soul, and body, of intellect, emotion, and muscle, of head, heart, and limbs, of jñāna, ichchhā, and kriyā, for ḍharma, kama, arṭha and moksha, is or is not secured by the ancient system.

than earth. Or, since the two cannot be dissevered completely, if we cannot have both in equal degree, but only one more than another, then Spirit more than Matter.

Be it repeated here that, for the winning of the living introspective consciousness, pure brahmacharya is largely indispensable. They who are so unfortunate as to soil their virgin purity before achieving Insight, will find it very hard, perhaps impossible, in their present life, to *realise* the *living* power and virtue of Metaphysic, the Science of the Self. However otherwise accomplished they may be, however full of reading, yet they will always suffer from the vague feeling, the doubt and uncertainty, that it is perhaps, after all, 'mere words'. The reason is this: The individual Mind (Manas) combining with selfish Passion (Kāma) finds perpetuation in the physical self, creates physical progeny, and exhausts the forces of the physical body which gradually dies. The same Mind combining with Unselfish Reason (Buḍḍhi), altruistic Com-passion, the inverse of Passion, finds perpetuation for itself in the Higher Self, the Immortal all-pervading, Universal Āṭmā which includes all bodies.[1] All the power and passion of the soul, all possible intensity of maddened yearning, craving, searching, are needed for the supreme effort which will fling the individual Mind

[1] See *Kṛṣhṇa*, pp. 170-171.

into the arms of Universal Spirit. This is possible, generally speaking, only to the virgin soul (the kumāra-jīva), which has not frittered away its energy and passion and let its consciousness run into the physical body so largely as is necessary for the purposes of physical lusting.[1]

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[1] This, which has been said in terms of the 'principles' of theosophical literature, Āṭmā, buḍḍhi, manas, kāma, sṭhūla-ḍeha, might, as a matter of speculation, be translated also into terms of the ṭaṭṭvic sub-divisions of the sṭhūla-ḍeha, corresponding respectively with the main 'principles'. 'Fire' with 'water,' heat with moisture, tends to stimulate reproduction in terms of 'earth'. 'Fire' with 'air' stimulates reproduction in terms of 'ākāsha-ether'. Minuter details may be worked out in terms of the seven or more sub-divisions, of any plane. *E.g.*, we may say: The individual in whom, on the physical plane, in the normal waking state, the sub-divisions of 'pṛṭhvi-ṭaṭṭva' (which corresponds with the physical body as a whole) corresponding to āḍi, anupāḍaka and ākāsha (*i e.*, the highest three ethers of *Occult Chemistry*) are more developed, will realise metaphysic, in the waking physical consciousness, better; in whom the sub-divisions corresponding to anupāḍaka, ākāsha, vāyu (or the second, third and fourth ethers), are more developed—the higher superphysics; ākāsha, vāyu, agni, (or the third and fourth ethers and gaseous matter)—superphysics proper; vāyu, agni, āpas (or the fourth ether and gaseous and liquid matters—the lower superphysics; agni, āpas, pṛṭhvi—physical powers; and so on, with endless permutations and combinations.

Another speculative way in which we might perhaps describe the idea, is that the chiṭṭa-atom vibrates in certain ways; and if these vibrations are not established first in the way which is the condition (psycho-physically) of introspective and metaphysical consciousness, or the superphysical—then that way cannot be secured later. Quotations have been made in a footnote at p. 369, supra, from H. Ellis, regarding the development of abnormal psychical and other

Such are the outlines of the principles which seem to have governed the education of twice-born boys in the olden time, not the quarrelsome and disorderly mediæval ages, but the real olden time, before the *Mahā-bhāraṭa.*

The Education of the Once-born

But what about the education of those not twice-born?

There is no regular education provided by Manu for the fourth type of mind and body, *viz.*, the hand-worker, or Shūḍra. The Shūḍra is the soul which is too young to understand the Science of the Self. His status, for the whole life-time of the body, is, therefore, what the status of the other three is till the second birth:

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powers among so-called savages. Another extract may be given here. "Amongst the western tribes of Canada . . . only virgin (youth or maiden) can become shamans. After sexual intercourse men as well as women become . . . incapable of gaining supernormal powers": *Psychology of Sex,* I, 291; see also V, 181, ré the influence of the sexual secretions on the development of the human body; and the present writer's *The Fundamental Idea of Theosophy* (Adyar Pamphlets). It will be remembered that the priestesses of the Sun-Apollo at Delphi, the Pythia-s, and also those of Vesta, the sacred fire, at Rome (whose maintenance and worship seems to have some resemblance to the agni-hoṭra of India) had to be virgins, and prophecies came through them. It is likely that the now utterly degraded ḍeva-ḍāsi-s of the temples of southern India had formerly a similar noble function

Every one is born a Shūḍra, and remains such till he receives the sacrament of the Veḍa and is born a second time thereby.[1]

The Shūḍra gained his education, therefore, by doing what he was told to do, and by the general influence and associations of the home-life of the household of which he was an organic part, in the same way as the child before he went to the teacher; and also, by listening to the periodical expositions of the Puraṇas, which were expressly composed by the Ṛṣhis for the benefit of those who had not strength of mind enough to hold the Veḍas.[2]

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1 जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।
and शूद्रेण हि समस्तावद्यावद्वेदेन जायते ॥ *Manu*, ii, 172.

This verse might be regarded as supplementing those quoted at pp. 394, 397, *supra*, in a very important manner. It says clearly that all children are born 'homogeneous,' outwardly, generally speaking; whether you call them all shūḍra-s, or all brāhmaṇa-s, as another famous verse of the *Mahābhāraṭa* expressly does,

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्रह्मणा पूर्वसृष्टं हि कर्मभिर्वर्णतां गतम् ॥

"All are born from Brahmā, therefore all are brāhmaṇa-s; their different activities differentiate them by and by into different varṇa-s, colors, classes, sections, vocational castes." Only when the child is born anew into and by means of the Veḍa, *i.e.*, special vocational and general cultural knowledge, he is lifted up out of the primitive homogeneous level into heterogeneity

2 स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।
कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ॥

These expositions served the purpose of modern popular lectures and popular scientific and literary journals and magazines. At these lectures on the Purāṇas, which have continued down to our own day in India, though the spirit is wholly changed and the wisdom and instructiveness departed, women and children and all the men who had not the powers and opportunities for the regular education, attended and listened eagerly—as is evident from the descriptions of such periodic meetings in

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इति भारतमाख्यानं कृपया मुनिना कृतम् ।
भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः ॥
दृश्यते यत्र धर्मो हि स्त्रीशूद्रादिभिरप्युत ।
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥ *Bhāgavaṭa*, I, iv.
धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् ॥ *Mbh.*

"The children, the housewives with their many cares and little time, the unsophisticated uneducated people in general, have not the trained intellect or the time to master the technicalities and details of the difficult sciences. To help them to happiness, to save them from erring from the path of rectitude into the ways of sin and sorrow, the ever-compassionate sage put the most essential and the most useful teachings of the Vedas into the story of the *Mahā-bhāraṭa*, conveying deepest truths in most attractive and intelligible form. Truly is Iṭihāsa-Purāṇa, the fifth Veda. All that is most necessary and most desirable to know in respect of all the four ends of life, is to be found here; and what is not found here is not to be found anywhere else." And Vyāsa taught and entrusted the Iṭihāsa-Purāṇa, significantly, to Romaharshaṇa, who was not a 'twice-born' and did not study the Veḍas. For meaning of Iṭihāsa-Purāṇa, see *Kṛshṇa*, pp. 5-13.

the Purāṇas themselves. That a very liberal education may be derived from the Purāṇas, when expounded properly, can be appreciated if it is seen that they are compendia of the history of the inorganic and organic evolution and dissolution of our world-system with fairy-tales interwoven, somewhat like historical romances.[1]

That the Purāṇas are the necessary means to an adequate understanding of the Vedas has been already mentioned. And, indeed, all the theoretical and other knowledge, contained in the Vedas, of the nature of the 'humanities,' is contained in the

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[1] There are movements afoot in India to-day, in imitation of the ways of the great western nations, for free and compulsory elementary education. The instinct behind the movement is right. There can be no high pyramid-apex without a broad base; no achievement of any monumental work fit to be counted as 'a wonder of the world' and involving superlative outlay of wealth, without a general high level of widespread affluence; so too there can be no illustrious feats and flights of genius, no epoch-making advances in science or inventions by applications thereof, no marvellous productions of art, without a very widespread, very general, high level of intelligence and education. But the fatal mistake must be avoided, of cultivating only the intellect and the physique and neglecting the finer spiritual emotions and affections. Where the mistake is not avoided, egoism, turbulence, arrogance, lust, hate, greed, war and general disaster are the inevitable consequence. Hence the insistence on ā c h ā r a and s a n ḍ h y ā. On the subject of how far the mass of humanity is educable, we have seen before (pp. 301-2) the views of writers like Lennes, in *Whither Democracy*. He would, and rightly, make compulsory education (combined, we may add, with proper vocational tests which have yet to be devised and perfected) a means of discovering talents and special aptitudes, as, apparently, has been done to some extent in Japan.

Purāṇas—only the secrets which conferred practical superphysical powers are omitted, or perhaps even they are mentioned, but in 'blinds' which we cannot unveil. Many r a h a s y a - s, "secret meanings," k ū ṭ a - s, "crooked, knotty, wordings" are contained even in the popular Iṭihāsa and Purāṇa —such is the tradition.[1] The current idea that the Shūḍra was despised and trampled upon is only a false projection, by the modern mind, upon the screen of ancient society, of the conditions which that modern mind is itself suffering from—

[1] Statements to this effect occur in the *Mahā-bhāraṭa* itself:

ग्रंथग्रंथिं तदा चक्रे मुनिर्गूढं कुतूहलात् ।
यस्मिन्प्रतिज्ञया प्राह मुनिर्द्वैपायनस्त्विदम् ॥
अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च ।
अहं वेद्मि शुको वेत्ति संजयो वेत्ति वा न वा ॥
तच्छ्लोककूटमद्यापि ग्रथितं सुदृढं मुने ।
भेत्तुं न शक्यतेऽर्थस्य गूढत्वात्प्रश्रितस्य च ॥
महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥ *Ādi-parva*, ch. I.

"Eight thousand eight hundred verses the sage put into the work, about which he has himself said: I know their meaning, and my son Shuka does too; Sañjaya perhaps knows it, perhaps not. Those knots still remain untied. He who knows the true interpretation (n i r u k ṭ a) he is freed from all sins" Some critical scholars think that this eight thousand eight hundred is the number of verses of the original work, which has now swelled to about a hundred thousand with repeated accretions.

conditions born of the egoistic violence of those passions which are the brood of selfishness, hate, pride, and exclusive appropriation. In the earlier days—not the mediæval—if the old books are to be believed as a whole, and not only in respect of those parts which fit in with current theories, the Shūḍra was no more despised, no less loved, than the children, the sons and daughters, of a well-conducted home of to-day. More on this may be said in connexion with the system of castes. Here it is enough to say that there is good reason to believe that the Shūḍra of the olden days stood on a higher level of real mind-and-soul-education, if not of literacy, than the bulk of his compeers of to-day, of even the west; and in every case of exceptional qualifications, he was allowed to live and study like the twice-born, with certain restrictions, which were smaller and more rational than many disabilities imposed on communities and individuals by social and racial and other pressure to-day in the most civilised countries.

The Shūḍra cannot commit a sin (which '*de-grades*,' in the same sense as a twice-born person can. This is his advantage. His disadvantage is that) he cannot be given m a n ṭ r a sacraments. He has no compulsory duty to perform (ḍ h a r m a), but if he does perform any acts of merit, out of his own inner aspiration, there is no prohibition either. Indeed, the Shūḍras who wish to gather ḍ h a r m a and to learn its ordinances, and follow the ways of the good among the twice-born, (and perform the five daily sacrifices, of study, etc.), but only without the secret m a n ṭ r a s—they do not infringe law, but

rather gain the approbation of the good and receive honor.[1]

We see in this that all study, except that of the secret mantras, was also open to every Shūdra who *desired* it at any time of life, thereby showing that, though he might have failed to show educability in his earlier years and so been assigned to the Shūdra-vocation, yet, in later life, by some inner urge and growth, he had advanced towards the status of the twice-born. If in exceptional cases, by special tapas, a Shūdra or manual laborer should have quite reached that soul-stage—and examples are recorded in the Purāṇas—then all the rights-and-duties of the appropriate twice-born class were thrown open to him.

Women's Education

On the subject of women's education, much has been already written in recent times, and many texts collected, to prove that they were by no means kept uneducated and wholly ignorant of the larger life of the world. At the same time, it is clear that girls were not to be taken through the same course as boys, as a rule. What is right and

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[1] न शूद्रे पातकं किंचिन् न च संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति न धर्मात् प्रतिषेधनम् ॥
धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः ।
मन्त्रवर्ज्जं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च ॥ *Manu*, x, 126, 127.

proper to teach to anyone—this is a question of needs. According to the ends we set before us must be our means. If the racial consciousness is tired of the different-sexed condition and wants uniformity of physiological and psychological functioning, as in the earlier races, then, by all means, let us have uniformity of bringing up. But this is very doubtful, and will continue to be doubtful for long ages yet. In the meanwhile—confusion and competition, the desolate wranglings of man's rights and woman's rights, and an endless war of words as to who is superior and who is inferior. As well try to settle whether the right half of the body is superior or inferior to the left half. If debate on this there must be, then it were much to be wished that it could be conducted without such waste of emotion. But, perhaps, that is not possible; for the egoism and the emotion and their elations and frustrations are themselves the most important factors in the gradual change of mood in the racial consciousness, and are necessary to begin even at this early stage, in order to bring it about at the end of long ages. A new adjustment of the earth's surface cannot take place without vast throes and sinkings and upheavals and volcanic fires and tidal waves. No more, it would seem, can any important corresponding change in the ways of human life be secured by a quiet committee-debate and resolution, and without agonised struggles.

EQUALITY OR IDENTITY?

Under Manu's scheme, this kind of egoistic, competitive *equality* of man and woman is not contemplated. His ideal for the two is that of *identity* not equality. Indeed, in a broader sense, such is His ideal for the whole human race. In Manu we find no narrow parochialism, no provincialism, not even nationalism, but only Humanism, the organisation, into one Joint Family, of all the types, all the families, races and sub-races, of the whole Human Race—or even still more, that wider same-sightedness which sees all the Kingdoms of Nature ever indissolubly linked into one continuous chain of World-order and World-Process. So much so is this the case that the younger modern nations, unable to discover in Manu that idea of nationalism which they have just discovered for the first time in their own life, to their great glee and self-satisfaction, unable yet to look beyond nationalism into the vaster stretches of soul of the Ancient Ethos—are clamorously proclaiming, like children, the merits of their extraordinary find of the multi-colored shells on the sea-shore, and the consequent superiority of themselves and the inferiority of all others, blissfully oblivious of the aged and enfeebled grand-parents' voyagings across the whole ocean, and their divings into its deepest depths, and their findings of gold and gems.[1]

[1] But since the War of 1914-18, some persons at least are beginning to think otherwise, and to regard internationalism

If, then, Manu's ideal is such for all the Human Race with all its widely divergent forms and types and colors and capacities, if He regards them all as organs of the same identical organism, how much more must His ideal be such for man and woman, spouse and spouse, husband and wife, within the same house. The two are regarded as supplementary halves of one whole. And, for the time the difference of sex lasts, the vocations of the two are accepted as different in the same way as the functions of the two halves of the one brain, of the two halves (the eye-balls) of the one organ of vision, of the two halves (the ears) of the one organ of audition, or, at most, of the head and the heart in the same body, or of the intellect and the intuition (—instinct, emotional sensitiveness, affectibility, are allied—) in the same mind, are

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as better than nationalism Thus H. G. Wells writes vigorously:

"I am still—I am even more—anti-nationalist to-day. I see no good at all in people getting together into groups to exaggerate and over-value their own peculiarities and run down, exclude and injure the rest of mankind. I find nothing charming in the faked-up national costumes, national arts, dialects, literature and symbols, which pretend to discursiveness but really aim to pickle a dismal uniformity of petty localism, conceit, narrow-mindedness and customary tyranny, throughout the continent I am all for cosmopolite and the high road; and when I find nationalism rising to intricate interferences with trade and money, the free movement of men and goods about this none too large a planet, boastings, hostilities, armies and the strangulation of the general welfare in the interest of the gangs exploiting patriotic intincts, my lack of enthusiasm deepens to positive hatred."

different. Each half is as a sort of assistant, supplement, reserve of force for the other. Preparation for the performance of the thus different functions can be only correspondingly different also. As the vocations are not wholly different, but only mutually complementary, therefore the education cannot be really different either:

All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without Veḍa-manṭras (which their peculiarity of psycho-physical constitution, their special qualifications and vocations prevent them from using successfully).[1] The marriage-sacrament however has, obviously, for bride and bridegroom alike, to be performed with Veḍa-manṭras. For the girl, residence with the husband and helping him in his duties and learning from him take the place of the boy's residence with and learning

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[1] "From the crown of her head to the sole of her foot woman's body differs from man's. She buttons her dress differently, she walks, speaks, and breathes differently." Keith, *The Human Body*, p. 144. (H. U. L. Series.) Havelock Ellis has, in his valuable and most interesting work, *Man and Woman*, enumerated not only "the thousand and one characters" which "distinguish the parts of the female body from the male," but has also "collected all the observations which have been recorded regarding the differences between the . . . minds of man and woman". "Before the period of civilisation dawned . . . the bodies of man and woman were already specialised for different sides of human life. Legislation can give the sexes equal opportunities of life, but it cannot blot out the structural differences between man and woman" At the same time, "the human embryo, like all vertebrate embryos, is furnished at first with the basal parts of both sexes". (*Ibid.*, pp 151-'2-'3.) *The Secret Doctrine* tells us how, in far back ages, human beings were herm-aphrodite, and that present-day man and woman are literal halves, which become completed into one whole, only when married physically, psychically, and spiritually, as Manu says.

from the Teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in the Teacher's family. But, otherwise, generally speaking, the girl should be nurtured, brought up, and educated in the same way and as diligently as the boy.[1]

Exceptional Instances

There is absolutely no prohibition against girls following the same full course of education as the boys of their caste-class; and that the implicit permission was availed of, in cases here and there, is amply proved by the classical stories of learned women.[2] But the general routine was different.

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[1] अमन्त्रिका तु कार्येयं स्त्रीणामावृदशेषतः ।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम् ॥
वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः ।
पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया ॥ *Manu*, ii, 66, 67

कन्याप्येवं पालनीया शिक्षणीया प्रयत्नतः ॥ *Mbh.*

[2] It would seem that in very early times, girls were also invested with the sacred thread—at least, some who showed special inclination for study. Pāraskara, in his *Gṛhya Sūtra*, 24, says, स्त्री उपनीता अनुपनीता च । Hārīṭa says, द्विविधाः स्त्रियः, ब्रह्मवादिनीनां उपनयनं अग्नयाधानं वेदाध्ययनं स्वगृहे भिक्षाचर्या चेति, सद्योवधूनां उपस्थिते विवाहे कथंचित् उपनयनमात्रं कृत्वा विवाहः कार्यः ।

"There are two classes of girls: (1) the brahma-vādinī-s, students, who receive the sacred thread, constant reminder of the holy vows, tend the sacrificial fire, and study the Vedas, but, in distinction from the boy-students, do the begging

DIFFERENT COURSES

The education given to boy and girl was partly different in kind and partly in degree. Different in

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for alms within their own parental homes ; (ii) the sadyo-vadhū-s, who are given the sacred thread, somehow, only symbolically and formally, immediately before marriage"

Gobhila, Pra. 2, Kandikā, says, कन्योपनयनसंस्कारः, प्रावृतां यज्ञोपवीतिनीमभ्युदानयेत्, जपेत्सोमोऽददद्गंधर्वायेति । "At the upa-nayana of the girl, she should be brought to the teacher duly dressed and with the thread on, (in distinction from the boys who went with upper body bare and received the thread from the teacher)." *Gautama Smṛti* says,

पुराकाले तु नारीणां मौंजीबंधनमिष्यते ।
अध्यापनं च वेदानां सावित्रीवचनं तथा ॥

"In the olden time, girls used also to wear the sacred thread on the shoulder and the moonja-grass string round the waist, and to study the Vedas and recite the Gāyatri" The string round the waist was as much part of the upa-nayana ceremony in the olden time, as the thread over the left shoulder ; but, somehow, it has become unimportant, and has almost dropped out, in India, while it remains essential in the Pārsi-branch of the Āryan stock, the thread over the shoulder having dropped out there. An Atharva-Veda verse, often quoted, says, ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् । "The girl obtains a youthful and good husband, if she has passed through the observance of brahma-charya successfully."

Some of the "Seers" of the Veda-hymns are woman-ṛṣhi-s.

The Upanishats mention learned women, Gārgī, Maitreyī, etc. मैत्रेयी ब्रह्मवादिनी बभूव । *Bṛhad-āranyaka*. Sulabhā gave some very wholesome advice to Janaka himself; the verses are quoted from the *Mbh.*, and translated at p 261 of *The Science of the Emotions*. Queen Madālasā instructs her son Alarka in spiritual science, in the *Mārkandeya Purāṇa*. The *Rāmāyaṇa* (II, xx) describes Kausalyā, the mother of Rāma, offering oblations into the sacrificial fire daily, uttering

kind—in that the one was prepared for the life outside the home predominantly, for teaching, for battling, for trading; and the other for the life within the home principally, for beautifying, for nourishing and fostering, for being a perpetual fountain of tenderness and happiness. Different

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the sacred Veḍa-mantras herself. The famous drama of Bhavabhūti, the *Uttara-Rāma-Charita*, which shares with Kālidāsa's *Shakuntalā* the first place in order of poetic merit in learned Indian opinion, has a pretty and instructive scene. The girl Ātreyī, wandering in the Daṇḍaka forest, meets a dryad, who questions her: "Whence and whither?" "I came some time back, to the great college-hermitage of the Sage Vālmīki, for purposes of study. But there are two bright and beautiful boys, who make the studies of all dull creatures like myself impossible. The venerable sage dotes upon them worse than any mother or nurse, and is helplessly engaged in pouring knowledge into their clever heads in a perpetual stream during the study-hours, and has no time, inclination, and attention to spare for any other and slower students, who cannot run as fast. I learnt that some eleven or twelve years ago, a very sad-eyed, very sweet-faced, marvellously beautiful lady wandered into the hermitage one evening, and shortly after gave birth to the twins, and, ever since, the ṛshi has done nothing else than dote upon them and compose a great Epic Poem, the first after the Veḍas, it is whispered about, which records the heroic deeds of the king who is said to be the father of the twins, and who has sent away his beautiful queen to the Sage's hermitage for some special cause. This is why I am wandering away from the Ṛshi Vālmīki's guru-kula to the Ṛshi Agasṭya's, in the south, where there may be a better chance for dullards like me. It is no fault of the teacher's, but my own

वितरति गुरुः प्राज्ञे विद्यां तथैव यथा जडे
न च खलु तयोर्ज्ञाने शक्तिं करोत्यपहन्ति वा ।
भवति च पुनर्भूयान् भेदः फलं प्रति तद्यथा
प्रभवति शुचिर्बिम्बोद्ग्राहे मणिर्न मृदां चयः ॥

in kind—in that the Brāhmaṇa-girl was given more book-education; the Kṣhaṭṭriya-girl, more

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That is to say,

The teacher gives his knowledge equally
To both the dull and the intelligent,
Nor makes nor mars the pow'rs of either one;
Yet very great the difference in result
The polished surface of the crystal takes
The beauteous image clearly—not the clod

—an ancient and poetic recognition of the patent fact of the congenital *in*-equality of endowments.

This scene shows that girls also used to go through a regular course of brahma-charya, in a guru-kula like boys, but in comparatively rare cases, not as a rule Ordinarily, their schooling was done within the home, and for all practical purposes fairly well; that is to say, the girls of any given family were only a little behind the boys of that family in intellectual education; and in the villages here, as in France, the women are even more intelligent than the men Samskṛṭ literature, since Pāṇini, knows of many authoresses and poetesses and even one or two women-mathematicians of high quality. Hindi literature knows of many really great poetesses. The famous poem *Naishaḍha-Charitam* of Shriharsha, who seems to have been a contemporary of Jayachandra and Prithwī-rāja, speaks of लिखितपठिता राज्ञो दाराः, *i.e.*, the well-educated queens The story of how the *Bṛhaṭ-kathā* of Guṇādhya came to be written in the Paishāchi language, rather than the Samskṛṭ, is given at length in the introduction to Soma-ḍeva's *Kaṭhā-Sariṭ-sāgara*, a Samskṛṭ *epitome*, in some *twenty thousand* two-line and four-line verses (shlokas) of the vast original, in seven hundred thousand verses, reduced by fire to one hundred thousand. Guṇādhya was minister as well as poet to King Sāṭavāhana, some two thousand years ago. The king who did not know Samskṛṭ was put to shame one day, over his ignorance, by his queen, who knew Samskṛṭ well. The king proclaimed great reward for anyone who would teach him Samskṛṭ in a short time Guṇādhya spoke of twelve years; another of six; one clever man promised to perform the feat in six

training in active exercises; the Vaishya-girl, in economical matters; though, in each case, less so

months. Guṇādhya said, if that man succeeded, he, Guṇādhya, would give up the use of all the eight languages he then knew. But the clever man did succeed in giving the king a working knowledge, by using the conversational method and an elementary grammar which he specially compiled for the purpose Then Guṇādhya had to go silent for months, and wandered about among the Vindhya ranges, till he picked up the paishācha dialect of a jungle tribe, and in that dialect composed the *Bṛhat-Kaṭhā*, "the Great Story," which, in its way, is as wonderful as, and perhaps more instructive than, the Arabian Nights, and an excellent picture of contemporary society, though much mixed with supernatural fancies. India has never been without great women in myth and legend and history; her most honored deities are goddesses; Durgā-Chandī slays Titans whom Rudra and Vishṇu fail to overcome; her pantheon, her epics, are as full of great-women-names as men-names; Rājput queens have led armies to battle; the epic heroes have matronymics as much as patronymics. In very recent times, Ahalyā-bāi sat on the throne of Indore and administered her kingdom with greater ability and far greater benevolence than many of even the better kings. Rāni Lakshmī Bāi, queen of Jhānsī, was slain in the forefront of her army, fighting on horseback, with lance and sword, against British soldiery, in the days of the Sepoy War of 1857-'58. And the twelve months of non-violent Civil Disobedience of evil laws, for the Salt Satyāgraha, have witnessed an utterly unexpected, sudden, and marvellous manifestation of the great reserve of intellectual and moral force latent in Indian womankind. Age-long pardā has been flung away; scores of women-speakers have displayed unsuspected oratorical talent on public platforms, headed by Mrs. Sarojini Naidu, who has been President of the Congress, and whose great eloquence has been heard by England, U.S.A., South Africa and other countries also, besides India; and hundreds of women have braved lāthi-blows from the police, and gone to jail side by side with the eighty thousand or so men who were imprisoned. A western author, Mill, has paid the following tribute to the administrative ability of Indian women: "If a Hindū Principality is strongly, vigilantly, and

than her brother; and all within the home itself, barring the exceptional instances. In this way, each became more fitted for the maintenance of the characteristic public aspect of her future husband's home also, as an educational, an administrative, or a mercantile house. Also, generally speaking, girls seem to have been given more training than boys in the fine arts, for which their psycho-physical constitution fits them better (as that of boys is more suited, speaking very generally, for the abstract and concrete sciences and the industrial arts)—though of course, the instruction of boys in this respect was not neglected. The *Bhāgavaṭa* records that Kṛshṇa studied all the 'sixty-four arts'—

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economically governed, if order is preserved without oppression, if cultivation is extending, and the people prosperous, in three cases out of four that Principality is under a woman's rule. The example they afford of the natural capacity of women for government is very striking." The reason is plain; Motherliness is woman's very being; where she has not been corrupted into Messalina and Catherine, and her essential matriarchal nature is allowed free play, her whole body radiates spiritual selfless affection, philanthropy, virtue, her very presence purifies the moral atmosphere all around; she compels loyalty, devotion, enthusiasm towards herself, and uprightness, protectiveness, beneficence towards one another, in the p r a j ā, the "progeny," and *in the state-servants*; and then the people prosper necessarily. As Longfellow has well said,

It is the heart and not the brain
That to the highest doth attain.

It is not so much the great head, full of cleverness, that is needed in the kings and all other public servants, as the great heart, full of protective valiance, overflowing with patriarchal and matriarchal benevolence.

subsidiary to the *Sāma-Veḍa* and the Kāma-Shāsṭra —with his preceptor Sānḍīpani.[1] With such training in the arts which beautify life and enhance its enjoyments, husband and wife would become all-sufficing to each other, and placed above the need of seeking for æsthetic delights outside the home. Such a condition of the home-life would naturally minimise social vice. For, as the *Yoga-Sūṭra* says: "Attraction accompanies pleasure"; and pleasures outside the home mean attractions outside it also. And where the life is not dominated by the Spirit, the attractions must be matterwards and not soulwards, vicious and not elevating. But where both pleasure and love are between the spouses and within the home, then that home becomes a veritable heaven on earth, Matter transfigured into Spirit, joys of soul and joys of sense both achieved at once.

Ancient Examples

Stories about the wives of the Ṛshis being versed in the details of the Science of the Self are well-known. So also of Kṣhaṭṭriya women accompanying their husbands to battle. If the youngest queen of Ḍasha-raṭha had not gone out with him into the thick of a great battle which he fought, on the side of the gods under Inḍra, against the Rākshasas under Ṭimi-ḍhwaja, and had not saved his life by driving

[1] See *Kṛṣhṇa*, pp. 69-72.

his war-chariot away from the battle when the charioteer was slain, and himself rendered unconscious with wounds—if this had not happened, the whole great series of events recorded in the Primal Epic would not have occurred. For the rescued king gratefully promised to Kaikeyī two boons whenever and wherever she might ask ; and her wicked favorite maid-servant, crooked in mind and body equally, reminded her of the forgotten boons, when the king had decided to put his eldest son Rāma, by his eldest queen Kausalyā, on the throne, because of his own very advanced age, and counselled her to ask the king to banish Rāma into the forests for fourteen years, and put her own son Bharaṭa on the throne.[1] Kṛṣhṇa's very favorite and very froward wife Saṭya-bhāmā used similarly to go out into battles, with him, on his aeroplane named Garuḍa, and enjoyed the emotions of the 'sport' as much as any western lion-huntresses of to-day.[2]

Another typical instance may be taken out of the *Mahā-bhāraṭa*, as it mentions regular instruction being given to a Kshaṭṭriya-girl in chariot-driving.

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[1] Vālmīki, *Rāmāyaṇa*, II, ix.

[2] In India, at this day, in forest tracts where tigers and leopards abound, the women of the jungle tribes often get the better of such marauders with the help—not of up to date rifles and explosive bullets—but of big baskets of tough twigs, under which they cover themselves when attacked, and sharp pointed spears with which they are able to reach, through the meshes, the heart of the animal when it pounces upon the basket.

When Arjuṇa marries Kṛshṇa's sister Subhaḍrā secretly, with his and her consent, and drives away from the capital town of Ḍwārakā, with Subhaḍrā in his chariot, the keepers of the gate pursue him, thinking he has stolen her. He turns to fight with them and Subhaḍrā acts as his charioteer:

> Sweet-speaking Subhaḍrā was highly delighted to see that force of excited elephants, rushing cars and horses, and challenging warriors. She said to Arjuṇa, in great glee: For long had I in mind to drive thy chariot, in the midst of the battle, while thou fightest—thou who art possessed of the great soul, and might of limb, and the shining aura, the kshaṭṭriya's ojas and ṭejas. I shall be thy charioteer, O Son of Pṛṭhā!, for I have been *well-instructed* in the art.[1]

And Arjuṇa consented and battled, and Subhaḍrā managed the reins and the horses with skill; and, of course, the two came out victorious; and then the others quite properly inferred that it could not but be Arjuṇa, the beloved friend of their Lord, for who else could have prevailed over them?, and there was peace-making and rejoicing and a great public celebration of the nuptials. The way in which Draupaḍī managed Yuḍhishṭhira's vast

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[1] उद्दीर्णरथनागाश्वमनीकमभिवीक्ष्य तम् ।
उवाच परमप्रीता सुभद्रा भद्रभाषिणी ॥
संग्रहीतुमभिप्रायो दीर्घकालकृतो मम ।
युध्यमानस्य संग्रामे रथं तव नरर्षभ ॥
ओजस्तेजोद्युतिबलैरन्वितस्य महात्मनः ।
पार्थ ते सारथित्वेन भविता शिक्षितास्म्यहम् ॥ *Mahā-bhāraṭa.*

household, and was in charge of the whole income and expenditure, is described in full in the Great Epic. Similar stories about high-souled and well-educated Vaishya women of the past may be found in the *Paḍma-Purāṇa* and the *Kaṭhā-Sariṭ-Sāgara.*

SOUL-EDUCATION *vs.* MIND-INFORMATION

Such incidents out of the old stories give us indication as to the ways of girls' education. And indeed when we come to examine the matter closely, we find that the difference between man and woman, in respect of essential education, has, on the whole, never been, and is not to-day, in India, so very great as is made out for polemic purposes and for special and temporary reasons. Barring exceptional cases, and barring technical education, the general average in any given typical family for both the men and women, in respect of real, essential, education, the education of the soul, will be found very much the same. Indeed, probably, the woman's average will be higher. Ability to talk and to write a new language fluently, or even to know a large number of facts, is not the whole of education, nor even the most important part of it; and even in this respect is not more than one generation later for girls, in India, than that of boys. To know, even though it be only instinctively, more in the way of feeling than of knowledge—to know the whence, the whither, the why, of

individual life, the deathlessness of the soul, and the unerring action of the Law of Karma; to be full of faith in heaven, of love for the family, of unrepining resignation for the past, of hope for the future, of patience under suffering, of contentment in the present; to be able to help and soothe and comfort one's fellow-beings in their griefs and misfortunes; to be able to understand the heart of human problems intuitively—this is real soul-education, and more valuable than mere mind-information. And this is the birthright of woman more than that of man. She sees with the heart, he with the head; hers is the true insight, of sympathy, whence intuition, at-one-ment with the object of interest and attention, s a m ā ḍ h i. Of course, the two kinds of education are halves, and together make the perfect whole; intellect plus intuition. And such also are man and woman. But if both cannot be had, the inner soul-quality of selfless devotion as well as the outer intellectual finish and polish and gracefulness of speech and gait—and if some change from the present condition is felt to be indispensable—then indeed it is better to refine mind into soul, than to coarsen soul into mind; to make man less egoistic, than to make woman more militant. Manu's ideal is gentle men and gentle women, each filling a distinct place in the domestic and the social scheme; never entering into conflict with each other, but ever supplementing the qualities of each other and ever

making life's way smoother for each other. And that this may be, he indicates different kinds of training for the two and not precisely the same.

THE SEXLESS SPIRIT AND THE LOVE DIVINE

It is expressly declared in the Upanishats [1] that the Spirit (jīva) has no special sex, or, has both sexes at once, inasmuch as it is a combination of Spirit and Matter (Pratyag-ātmā and Mūla-prakṛti). And the Purāṇas show that, even in the outer body, the same jīva now takes up one and now another; that in the race also, difference of sex is one of many passing phases; and that the next phase, after the present, will be, psychologically, womanwards, in the direction of Compassionate, all-relating, all-synthesising, all-uniting, Reason-Intuition (buddhi) as distinguished from analysing, separating, excluding, self-assertive Intellect (manas). Consequently, in the thought of the Primal Law-giver, there could not possibly be any idea of any inherent superiority or inferiority of either to the other. Both mean only so many experiences to be gone through by each jīva, in order that out of love physical may emerge, not the dreary, weary, altercations of egoism, but the joys of the Love Divine of which the Persian poets have sung:

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[1] *Shvetāshvatara*, IV, 3; V, 10; VI, 9

Welcome! O Love Divine! Thy happy madness,
  Sole remedy of all Life's ills and sadness,
Prime antidote of pride and prudery,
  Art, Science, Scripture—all art thou to me!

Vedas, Avestā, Bible and Qur'ān,
  Temple, Pagoda, Church and K'ābā-stone
All these and more my heart can tolerate,
  Since my religion now is Love alone![1]

NOTE

[NOTE: The line of thought pursued in the text above, has been developed in a pamphlet on *Indian Ideals of Women's Education* (Adyar Pamphlets Series). The substance of that writing is reproduced below, with additions and alterations, to supplement the text.]

MODERN DIFFICULTIES

The impact of the very, and very rapidly, changeful west is now obviously causing great alterations in the life of the so far less quickly changing east. The vast extent, variety, complexity and conflict, of modern movements and ideas, in all departments of life, makes it very difficult to say confidently what should or should not be done in any.

But it seems to be undisputedly recognised in the west to-day, as it is by Manu, that Education is the root

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[1] Shād bāsh, ai Ishq-i-khush-saudā-i mā,
Ai ilājé jumla illat-hā-i mā,
Ai dawāé nakhwat o nāmūs-i mā
Ai tu Aflatūn o Jālīnūs-i mā.

(The last line literally means: "Plato and Galen all art thou to me.")

Ved,' Avestā, Al-Qurān, Injīl neez,
Kaaba o But-khāna o Ātash-kadā,
Qalb-i man maqbūl karda jumla cheez,
Chūn ma-rā juz Ishq nai dīgar Khudā.

and Civilisation the fruit. "Tell me what sort of civilisation you want, and I will tell you what sort of education you should give to the new generation," said a distinguished U.S.A. educationist.

That is why *Manu-smṛti*, which is a complete Code of Life, deals first with Education, with students and teachers, then with the life of the Family Home, which Education subserves primarily, and then, long after, with such ancillary matters as penal codes and civil laws and the executive agency for carrying them out, *viz.*, the public servants, like kings, ministers, judges, soldiers, police, etc.

But when the educationist was asked: "What sort of civilisation should we want," he replied: "That is more difficult to say. I will not undertake to answer that question. There are such startling changes taking place every day. Even laws and facts of science, held as unshakable yesterday, are put aside to-day on correction by new discoveries; and ways of life are changing similarly."

THE CRUCIAL PROBLEM AND ITS ANCIENT SOLUTION—BY PSYCHOLOGY

Yet this is the crux, the solution of which alone gives the key to the secret of the problem of education, and, incidentally, of all other problems of life also; for all departments of human life and human nature, as of all nature, are inseparably articulated together, and form an organic whole.

Now, the ancient sages of this land have spoken, with a voice of certainty and authority, on this point, as if they had found the fundamental facts and laws of human nature, and discovered the broad main outlines of human life, into which all changes in the course of the stream of that life can fit in, as the floods and the falls, the meanderings and the channel-shiftings, of great rivers, all fit in between the permanent high banks. If we put to them the question: "What sort of civilisation do we want, or should we want?" they reply: "Such and such are the basic facts and laws of human nature,

such and such are the final ends and aims of human life, the *purush-ārṭhas,* the *maqāsiḍ-i-zinḍagī*, the fundamental values of life (as the new phrase is). All human beings, from the beginnings of the race, millions of years ago, have always wanted that sort of civilisation which will enable them to realise these ends. In the earlier stages, they wanted it instinctively, unconsciously, imperfectly, with much erring. The more highly evolved want it more and more clearly. You should want it quite consciously and definitely, and should guard against set-backs, carefully. The recognition of these fundamental values of life constitutes the essence of civilisation. That essential civilisation is what you should want. And you should plan your education, and lay down its main lines, accordingly. The means by which, the forms in which, these ends of life, are to be realised, will vary with time, place, and circumstance. They constitute the inessentials, the details, the surface, of civilisation, and of the corresponding courses of education. Some details there must be; but no single one is indispensable; it is always more or less replaceable by substitutes."

Ends of Life and Essentials of Civilisation

The essential ends and aims persist through all such substitutions. The nomadic, the pastoral, the rural and agricultural, the urban and industrial and mechanical, modes of gregarious life, ranging from almost the animal stage to the highest civilisations extant, may all be regarded as such variable forms and matters of detail. They are all gradual unfoldings of pre-existent elements in the race; and all are present also, in some form or other, refined or crude, in every community, savage or civilised. The differences are only of degree of exfoliation and emphasis and form. The essential needs of the race, which give rise to these forms, are common throughout. That no particular forms are essential to civilisation, may be seen in an outstanding example.

An Example

Even the most go-ahead modernists, and eulogists of the wonders and achievements of physical science, allow

that the Greece of Athens was at least as highly civilised as any of the most up-to-date nations; while Græcophiles assert that no modern nation has yet reached that height of culture, that physical and mental beauty, "that glory which was Greece". What is the reason? Athens, "the eye of Greece, mother of arts and eloquence," was, even in the days of its greatest splendor, a comparatively small town. of about fifty thousand freemen; it had no steam, gas, electricity or wireless, no guns, aeroplanes or submarines, no railways or ships, no machinery and no factories; yet it had a very high civilisation. The reason was that its 'second founder,' Theseus, who greatly enlarged it, about 1300 B.C., was not only a hero-warrior, but also a far-seeing statesman and law-giver who, imperfectly, yet to some extent, copied Manu (consciously or unconsciously we cannot say, but intercourse there was between ancient Yavanas or Ionians-Grecians and Indians) in dividing his "Commonwealth into three distinct ranks, the noblemen, the husbandmen, the artificers," and assigning to the first, "the care of religion, teaching, and dispensing of the laws, . . . the whole city being reduced to an exact *equality*, the nobles *excelling* the rest in *honor*, the husbandmen in *profit*, and the artificers in *number*";[1] its 'third founder,' Pericles, was not only a great statesman and general, but a lover of Beauty, a great patron of Arts, and adorned it with public buildings and statues which made it the wonder and admiration of Greece; its famous law-giver, Solon, gave it good Laws (as Lycurgus did to its sister-city Sparta, which, however, was very austere, and incarnated K s h a ṭ ṭ r i y a-ḍ h a r m a almost exclusively); its and its several sister-towns' s a p ṭ a - ṛ ṣ h i - s, the "seven sages" of Greece, sought and taught the Truth, the Ultimate Reality, the Highest Good; their epic, lyric, comic, and tragic poets and dramatists sang of elemental and universal human emotions in words which are still heard as vividly as ever, across two thousand years and more; their generals and soldiers battled against and repelled foreign invaders (and unfortunately also amongst themselves, quite often, deceived by the

[1] See Plutarch, *Lives*: Theseus

knavish chicane of sordid self-seeking political ruffians) with Valour and Patriotism unsurpassed, which serve as examples yet to the nations of the west; and, more than all else, the reason was that Athens' most famous thinkers and teachers, Socrates (who not only taught, but valiantly fought also in some of Greece's internal wars), and Plato, and Aristotle, covering nearly a hundred and fifty years between them, of the fifth and fourth centuries before Christ, inculcated, in the citizens, the essential principles of ethics, civics, politics, religion, and philosophy, and the Fundamental Values of Life, calling them by such names as Truth, Beauty, and Goodness.

TRUTH, BEAUTY, GOODNESS

We, in India, have known these under other names as *Saṭyam*, *Priyam*, *Hiṭam;* or *Shānṭam*, *Shivam*, *Sundaram;* or the more familiar *Dharma*, *Arṭha*, *Kāma*, and *Moksha*; for Goodness in all action is the object of *Dharma*, Opulent Splendor of *Arṭha*, Joyous Strength and Beauty of *Kāma*, and the realisation of the ultimate Truth of the Immortality and Freedom of each self by Identity with the Universal Self, of *Moksha*. Islāmic culture remembers these same under the sacred names of Allāh, the Source of all Life, f i, (i) Al-Rabb, Al-Hāḍī, and Al-Hakīm, *i.e*, the Protector and the Guide and the Ordainer of Good Ways (*Dharma*); (ii) Al-Mālik and Ar-Razzāq, the Owner of the Universe and the Giver of Wealth and Livelihood to all (*Arṭha*); (iii) Al-Azīz and Al-Jamīl, the Beloved and the Beautiful (*Kāma*); (iv) Al-Haq and Al-Alīm, the True and the All-Knower (*Moksha*). The human soul craves to achieve these divine qualities, and reproduce their grace within itself, even in its pursuit of the ordinary appetites of body and mind. It does so indirectly, darkly, gropingly, for the most part. To do so, deliberately, is the essence of culture and civilisation; and education is justified only when it enables the educated to do so, when it gives them the second birth, makes them regenerate, twice-born, enables them to organise society rationally, make equitable division of labor and of leisure, of work and of play, of necessaries and of luxuries, and live their social and individual life so that the satisfaction of the natural

normal appetites of the physique and the psyche, whether with or without the help of immense mechanical apparatus, itself ministers to the realisation of these fundamental values of life, Truth and Beauty and Goodness, and, through these, of Happiness.

THE APPETITES AND THE FUNDAMENTAL VALUES OF LIFE

The physical needs, for food, and family, and clothing, and housing, range from the most primitive to the most elaborate forms. The psychical desires for honor, for power, for artistic possessions, for affection and play and sense-amusement, similarly pervade and stimulate and direct all the variations and developments of scientific discoveries and inventions, machinery and fine arts, trade and commerce, and economic and political devices and forms of government of all sorts. The excess and the misuse of these physical and psychical appetites means barbarism or evil and degenerate culture, and leads to jealousies and hatreds between class and class and nation and nation, and thence to wars internal and external, and disruptions of all orderly life, and the reeling back of whole nations into the beast. The just satisfaction of them, and the equitable partition of their objects between the different vocational orders, on the other hand, means true and regenerate culture, and leads to peace and happiness, national and international, and the achievement, by all, in due course, of the great values of life.

WOMEN'S PURPOSIVE EDUCATION

Education should, therefore, be purposefully planned to bring about such true culture and civilisation, and should subserve that ideal *Varṇa-vyavasṭhā*, that organisation of society, which is the best form of Communism, and which alone is capable of solving all the problems that vex the modern mind, and of bringing the essential values of life within the reach of all.

This general principle applies as much to the education of women as of men, and it should be applied very carefully. As men differ from men in temperament and

type, and, therefore, require partly general education and partly different and specialised education, and as they discharge partly common cultural and partly special vocational functions in the social organism, so the woman-nature as such is partly similar to and partly differs from the man-nature as such, in psycho-physical constitution and vocational aptitude. Her vocation is on the whole different from man's, and it is in every way finer and nobler.

The education of girls should be made suitable to and preparatory for their particular future work in life. If a partition may be made of the great values of life, the task of fostering the Beautiful (through the Fine Arts) may be assigned in larger part to woman; of finding, and setting on high, the Truth, (through the Learned Professions) to man; and of cultivating the Good (through Right Conduct and Right Use of Wealth) may be equally divided between both. Even Sarasvatī, quite unmarried and very learned, specialises more in *vīṇā*-music than in books; even Kṛshṇa, past-master of all fine arts, is the teacher of the *Gīṭā* primarily; Gaurī-Shankara, Umā-Maheshwara, Annapūrṇā-Īshāna, Ḍurgā-Shiva, are the joint parents and guardians of the world. Barring exceptions, which only prove the rule, woman's natural and noble vocation is that of wife and mother, beautifier of life and real head of the 'home,' the husband being the head of only the 'out-house,' of the affairs outside the proper meaning of the word 'home,' which outside affairs are but *means* to the happiness of the home as *end*. Let there be no mistaking the fact that all public services and state departments and social and civic activities and commercial organisations are *merest means*, and the happiness of the household their *end*.

The family home is the heart of the state; and in that home, the woman is the heart, the man the head, and the children the limbs. And be it remembered always, what a deservedly honored far-western poet has sung:

> "It is the heart, and not the brain,
> That to the highest doth attain."

The ancient sage has also used similar language, with perhaps an even deeper meaning.

Ayam, This, the Supreme, is in the *hṛt*, the heart; therefore the *hṛt*, the heart, is also called *hṛdayam*.[1]

THE INDIVIDUAL—OR THE FAMILY?

In western thought, it is customary to assume that the individual is the unit in the constitution of the state, and that the state, the nation, the national consciousness, nationalism, is the highest limit and reach of patriotism and human education.[2] The ancient Indian view is that the family, of man-woman-child, is the unit, and that humanism is the ideal limit. At one time, not long ago, it used to be cast as a reproach at the Indian people that they had no national consciousness. To-day, after the great War, the west is beginning to think that internationalism, humanism, is a higher ideal than nationalism. But the reproach against India was just, all the same, because we had forgotten humanism, and many other good things, and degenerated into crass tribalism and sectarianism and endless and utterly senseless caste and sub-caste divisions combined with very irrational, almost maniacal, 'touch-me-not-ism'; and we have deserved painful humiliations in order that we may recall to mind those good ideals and live up to them again, by passing through a temporary phase of nationalism and its good and ill consequences.

But whatever other trials and tribulations we may be destined to pass through, it is to be most earnestly

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[1] हृदि अयं इति तस्माद् हृदयम् । *Chhāndogya*, VIII, iii, 4.

[2] One set of western sociologists thinks that mankind has expanded from individual pairs, through family, clan, tribe, race, etc., to nations. Another set thinks that humanity has progressed in the reverse way, the primitive horde breaking up into tribes, then clans, families, individuals. There seem to be, as usual, elements of truth and error in both views. The first thinks of physical multiplication; the second, of psychical transformation and evolution of sense of separate individuality But the progress of this last has now got to stop, and swing back and swing back into a higher intelligent socialism and humanism as against the primitive instinctive group-life.

prayed for that India may be saved from one particular phase of western experience, *viz.*, the setting of man against woman, and woman against man, which seems, to many Indians at least, to be the most painful, bewildering, and all-upsetting consequence of that excessive individualism, an essential feature of which is the notion that the individual is the unit of the state and the community. Our ancient law-giver has decided otherwise; the family is the unit.

"The man is not the man alone, but the man, the woman, the child. The sages have declared that the wife is the same as the husband. The house is not the home; the housewife is the home."[1]

This human tri-unity is only the concrete embodiment of the Principle of the incontrovertible Tri-Unity of the Universe, known to scientific thought as God-Nature-Man, to Christian theology as Father-Holy-Ghost-Son, and to Hinḍū theologians as the Ṭri-mūrṭi.

Jesus has also said: "He that made them at the beginning made them male and female and they twain shall be as one." Muhammad declares the same: *Min khalaqna kulle shayīn zaujaīn,* "I, the Supreme Self, have created all things in pairs." All this only rings changes on the *Upanishaṭ's* elemental utterance: The One divided It-Self into Two, became husband and wife. The I became I and Thou; Purusha became *Purusha* and *Prakṛṭi*, God and God's Nature; the Original looked into the mirror of Emptiness, (as the Sūfis well say), and saw the reflected, reversed, Image of Itself, whence man and woman are 'contrary' of and *supplementary* to, each other. As the Purāṇas say, "He is thought, and she is language; she is body, and he is soul."

In the west, man and woman seem to have forgotten their older and true ideal, the same as the Indian, of better *half* and other *half*, and to be fighting for equality

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[1] एतावानेव पुरुषः यज्जायाऽऽत्मा प्रजेति ह ।
विप्राः प्राहुस्तथा चैतद् यो भर्त्ता सा स्मृताङ्गना । *Manu,* ix, 45.
न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते ॥ *Mbh.*

to-day. It is as if the right lobe and the left lobe of the same brain should fight with each other. It is madness. Our ideal has always been, not of equality, which involves odious comparison, whence conflict, but of identity of wife and husband, as two halves, *arḍh-āngi-ṭā*, in life, in essential interests, in home and hearth, in heart, in children; and this ideal will remain true so long as the psycho-physical constitution of humanity remains what it is to-day, and does not become literally androgynous again, or wholly sexless, as legends say it was, millions of years ago.

Domestic Life in the West

Statistics for the U.S.A. show that, in the towns, for every two marriages that take place, there is one divorce; and other, even more terrible, facts are mentioned. The western educationist had probably some such facts in mind, and their *sequelæ*, not easy to forecast, when he declined to answer. We too believe reverently that "God fulfils himself in many ways," in infinite forms of beast and man and angel, in East and West and North and South; and that, therefore, it is not wise for the follower of any one way to condemn any other way, offhand and unreservedly. But we also see that God very often fulfils himself, in man, by yielding to evil temptations and then repenting and expiating and rising to good. Therefore it is not wise to blindly imitate other's ways either, without examining whether they are good for us or not. We know well that what is food for one may be poison for another, and *vice versa.* And for that very reason we have to judge with anxious care what is food and what is poison for us. Therefore, in view of Indian conditions, we cannot help praying that India may be spared all such experiences, which, if they be facts, seem to be the result of individualism and selfishness run amuck, and of the driving of women into competition with men for 'bread,' for means of living. This is scarcely natural from the Indian standpoint. It maximises the struggle, and minimises the alliance, for existence. Man seems intended by nature to do all the rougher and harder outside work of 'bread-winning' and all the competitive battling of life; and woman to do the

comparatively less hard and more affectionate work of 'house-keeping' and 'home-making,' and reserve her vital powers (upon which hard brain-work feeds greedily) for the great toil and travail of maternity, without which the race perishes, which builds up new life, and which needs far more persistent, patient, and higher heroism to do so, than the sudden rushes of the battle-field, which only seek to destroy life.

Mischievous Catchwords

Some very false and very mischievous catchwords have become current, in consequence of the thoughtless speech and behavior of foolish and arrogant men, who have been insulting and dishonoring womanhood, in the east as well as the west, about the "household drudgery" of women and the "dignified work" of men. Office-drudgery is no better than so-called household drudgery. Indeed, the truth is, that class for class, all "bread-winning" and "money-making" and "vocational" and "professional" work, so-called highest or so-called lowest, is no less and no more either "drudgery" or "dignified work" for men, than the corresponding "house-keeping" is for women, whether the bread that is won or the house that is kept is a peasant's or a prince's.

Why is household work, even of the commonest kind, any more drudgery than incessant poring over small print and crabbed handwriting, or endless scratching of pen against paper, or clicking of typewriter; or perpetual talking in classroom, or court, or on platform; or listening from year's end to year's end to the tales of the quarrels of others, and recording limitless reels of largely manufactured evidence, and getting headaches, if conscientious, in trying to judge, mostly by guess-work, how much of that evidence is true and how much false; or bending double over the office-desk, morning, noon, and night; or sitting in a shop, and being at the beck and call of customers at all hours; or being shaken out of bed at midnight, after a hard day's work, to perform filth-involving operations for a patient suffering from an infectious disease and living in a slum; or worrying over 'the complex cares of state,' and practising fair and

foul tricks, and directing elaborate espionage, as politicians and statesmen, in order to circumvent each other; or jerking at machinery for hours and hours together even on both sides of midnight, in night-relay work, to win a few more coins; or working mines, quarrying stones, stoking engines, fighting winds and waves; or mutilating and murdering each other in battles amidst indescribable horrors, wire-pulled like puppets by ruthless schemers, and hypnotised with Circean phrases about national patriotism—why is the most uninviting form of household work any more drudgery than doing all this, till the eyes are blinded, the back bent, the hair whitened or completely fallen out, the skin wrinkled prematurely, the chest flattened, the nerves broken, the digestion ruined, the whole soul sick with chewing paper and drinking ink and driving pen or wheel, or the mangled body drowned altogether in trench-mire and dirt and foulness? The fact is that only that work is drudgery, whatever its form and nature, which one is forced to do against one's will, which is uninteresting, unpleasant, excessive and exhausting; and all that work is dignified which is the opposite.

The incessant practice needed for 'public success' in the so-called Fine Arts has often proved far worse drudgery than home-work, and the strain has often broken down, permanently, constitutions not exceptionally strong. And surely the necessaries of life ought to be regarded as more beautiful and more 'dignified' than the luxuries; and would be so regarded if social conditions were less artificial, and ideas about the mutual relations of means and ends less perverted. Moreover, cooking and washing are not the only elements of household work. The beautifying of the home includes all fine arts; and the bubbling laughter and the absurd prattle of glad children is far sweeter music, and their healthy and happy faces and mobile features, perpetually expressing all kinds of comic and tragic emotions, passing in a second from dark rain to bright sunshine and back again, are far finer pictures, than any master of music, or any master of painting, ever can produce—if only the mother knows, and she alone can know best, how to evoke them from these living toys of God, who are the climax of His supreme creative art. Nothing in any man's most

'dignified work' even distantly approaches the heart-satisfying, heart-nourishing, quality of this aspect of 'household drudgery'.

SPECIAL EDUCATION FOR SPECIAL VOCATION

It would be well, therefore, if girls were educated primarily for home-making, and all that it means. That this may be done successfully, men have, first, to change their ways of thinking and speaking; they have to recognise, and to show that they recognise, that the mother's vocation is higher and more dignified than any masculine vocation, nay, is much more than dignified, is holy. In India, the woman has been made too long and too much to follow behind the man. In the west, she seems to be now going ahead, and trying to put him behind. The right middle course seems to be that the two should walk side by side on the path of life, each carrying the burden of his and her own peculiar duties, each prepared for life's discipline by special appropriate educational discipline.

DOMESTIC ECONOMY; HYGIENE; DIETETICS; FINE ARTS

A very important part of women's special education is that they should be taught—and this is better done by the practice and the example of the teachers than by precept—that no household work, no so-called menial duty, is beneath dignity. They should also be diligently instructed—again by example even more than precept—that "high living and plain thinking" is a very dangerous rule to follow. To make a little go a long way is the very essence of the science and art of 'domestic economy'. It is well known that a little learning is a dangerous thing; and the growth of intelligence, especially when the education is mostly bookish and literary and intellectual, tends to breed false notions of dignity, in boys as well as girls; and such false notions, if not cured in time, mature into shallow conceit and arrogant hauteur, and become the source of much trouble, in human relations generally, and in home-making especially. The west has had to learn 'the dignity of labor' by much painful conflict between the idle and the laborious.

Girls should be instructed in personal and general hygiene, ḍina-charyā, rātri-charyā, ṛtu-charyā, "right physiological conduct for the day, the night, the several seasons, with regard to bath, sleep, diet, clothing, exercise, etc.," and in 'first aid,' simple remedies for common ailments and accidents, and sick-nursing. Under hygiene, such simple but clear and chastely worded information should also be given, from time to time, preferably by their mothers (as to boys by their fathers) as will help them to avoid sex-mistakes and impurities, which, though they seem trivial to the ignorant or the vicious, often leave behind lifelong and distressful physical and, even worse, psychical consequences.[1] Young ladies who have taken degrees in Indian Universities, realise, too late, after being married and becoming mothers, that it would have been much better if the enormous time and trouble spent on studying technical tomes had been given to elementary medicine, and especially to Dietetics, to enable them, first to avoid, and next to deal with, the ailments of their babies. The benefits of right diet reach very deep, very high, very far.

"Pure food makes clean body and clear mind, whence sure memory, far insight, and solution of all painful knots in the heart and complexes in the sub-conscious, and freedom of the body from all physical and of the spirit from all mental ills."[2]

Girls should be specially taught to make the home orderly and attractive and beautiful; but it should be demonstrated to them that the beautiful does not necessarily

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[1] Women of the older generation, in the old-fashioned Indian families, still know, and carry about in little cloth reticules with many partitions, many home remedies, all based on Vaiḍyaka, and use them successfully; and they also give to the growing girls, needed information on sex-matters, not perhaps in refined, but natural and helpful, fashion The new generation, now being brought up with more showy and sophisticated, and less substantial and useful, education, is forgetting all that. It is to be hoped that, by and by, both will be combined.

[2] *Manu*, ii, 53-57; *Gīṭā*, xvii, 8-10; *Chhānḍogya*.

and always mean the expensive and the wasteful, but very often the reverse. The most costly brocade and shawl, if ill-cut and ill-worn, or the most fashionable and most expensive western fashions, are much less beautiful than a simple and clean *khaddar sāri*, if artistically and gracefully wound around the body. It has been asked: Why should men prescribe dress to women, when women do not to men? But according to a Hindi proverb, they should do so, to each other. "Eat to please yourself, dress to please another," consistently with scientific hygiene, of course. Courses in the Fine Arts are very desirable, indeed indispensable. And *Kāma-shāstra*, the old Samskṛt Science of Domestic Happiness, gives a fairly exhaustive list of sixty-four, amongst which, side by side with games and exercises that make for physical culture and the supple and shapely body, and the arts of music, painting, perfumery, etc., are included the spinning and weaving of fine yarn and cloth. The nation whose homes keep themselves largely self-dependent in respect of food and clothing, is best circumstanced to maintain its self-dependence, or independence, or, better, equal inter-dependence, with regard to other nations. Special degrees might be given in the Fine Arts, if much wanted. But it should always be remembered that

The Art of making the Happy Home
  Is the finest of all Fine Arts,
And in Life's Drama, the Mother's part
  Is the greatest of all great parts.

SPIRITUAL EDUCATION

Therefore, finally, the spiritual quality of benevolence and the affectionate nature, and sweetness and gentleness, which are so natural to girls, should be carefully cultivated in them, as courage and courtesy should be in boys. We may well remember, with much pleasure, and much faith also, the good old nursery rhymes, that girls are "sugar and spice, and all that's nice," while boys are "frogs and snails, and nasty dogs' tails". Any education which tends to make girls less nice than nature has made them, surely had much better have a heavy stone tied round its neck and be drowned in the deepest

sea. This spiritual cultivation should be done by ennobling religious (not formalist) exercises, of *sanḍhyā* and *namāz* and prayer, and sacred hymns, and observances of festivals having a refining influence, and by other appropriate means of emotional education. Where the spiritual side and the gentler emotions have been fostered and developed, in youth and maid, both, the bonds of marriage and family-ties will be worn eagerly as beautiful golden ornaments of the soul, throughout the life-time, and even after death—so the Indian scriptures say, and other scriptures, too, we believe But where this has not been done, where life is wanted to be nothing else than a series of picnics, and matrimony is not accepted reverently as an ennobling discipline, but, on the contrary, shallow conceit and arrogance and self-indulgence and such like coarser passions have been nursed and strengthened, there the bonds will rapidly turn from delicate and desired and beautifying chains of gold into intolerable fetters of iron, and the bright homestead will become a dark prison, and the divorce-court, and more lawless ways, will be sought as means of escape from it. Persons educated without any spiritual quality having been brought to blossom in them, will not want any kind of civilisation, but, instead, will set civilisation back, will drag it into the dust and mire, will bring about much de-civilisation.

The Ideal of the Good Home

The vast majority of women are intended by nature, and at heart prefer to be, not unmarried Misses Saraswaṭī, but Gṛha-Lakshmī-s and Gṛha-Anna-pūrṇa-s, goddesses of the family-home, whose very presence and companionship brings joy and strength into the life of their partners, and makes it possible, and worth while, for them to follow their special vocations successfully. The Indian ideal is that as Shakṭi is to Shiva, so is the good wife to the good husband. The very inconsequences of Shakṭi-Pārvaṭī, and of her human embodiments,[1] make

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[1] विद्याः समस्तास्तव देवि भेदाः स्त्रियः समस्ताः सकला जगत्सु ।
त्वयैकया पूरितमम्बयैतत् का ते स्तुतिः स्तव्यपरा परोक्तिः ॥

Ḍurgā-sapṭa-shaṭī.

the real drama of the vast Divine Family of the World, and of the world of the small human family, far more interesting than any artificial and professional theatrical play can be.

MANY TYPES OF HOMES

True, there are many types of marriage and of home and domesticity. Manu mentions eight forms of marriage, suitable for different temperaments. There are the *Gāndharva* and the *Rākshasa* forms, *i.e.*, marriage by mutual choice, and by capture. These are in keeping with the *rājasa* or *kshaṭṭriya* temperament. The *Gāndharva* form seems now to be mostly preferred by the Saxon races, in the west. There are other forms, *Brāhma*, *Prājāpaṭya*, etc., in which the marriage is settled by the elders mostly. These are more suited to the *sāṭṭvika* and (higher) *ṭāmasa* or *brāhmaṇa* and *vaishya* temperaments. In the west, such forms are said to be in vogue among the Latin races. The Romans seem to have tried all these varieties, at different stages of their history. The Spartans seem to have preferred, at least in form, marriage by capture, under the laws of Lycurgus. The *Purāṇas* (*e.g.*, the *Shiva*) indicate different types of 'domesticity' in terms of animals: the feline (tigers, cats, etc.), the lupine (wolves), the canine (dogs), the ursine (bears), the suiline (boars), the cervine (deer), the bovine (oxen), the columbine (doves, pigeons), the aquiline (eagles), etc.; also in terms of other and superior non-human races, as those of the artist *Ḍevas*, the acting *Ganḍharvas*, the dancing *Apsaras*, the singing *Kinnaras*, the many-skilled *Viḍyāḍharas*, etc., all mostly sterile, progenyless, and recruited in peculiar ways. All such temperaments, animal and ethereal, are to be found in the human kingdom which seems to be the meeting-point of all kingdoms, high and low. We, therefore find many forms of marriage and very various types of domesticity amongst men.

All Sciences are only forms of Thee,
And so, O Goddess!, are all Women too,
Thou Might Omnipotent of the One Self,
That Omnipresently pervades all!
How may our words hymn Thee adequately!

THE MOST SUITABLE TYPE FOR INDIA

But after making all due allowance for variations and exceptions, the type and ideal most suitable for the large majority of at least Indian mankind and womankind to-day seems to be *Arḍha-Nār-Īshvara*, Gauri-Shankara ideal, wherein husband and wife, "the twain, are one," in the words of Manu and Christ, and wherein they are all in all to each other.

Ḍasha-raṭha says of Kausalyā:

> As wife, friend, servant, and as sister too,
> Also as mother has she been to me.[1]

Shakunṭalā says to Ḍushyanṭa:

> Sweet-speaking friend and playmate is the wife
> In privacy; as father and as guide
> In acts of duty and of piety;
> And in distress, a very mother she.[2]

(Compare Scott's lines:

> "Woman!, in thy hours of ease,
> Uncertain, coy, and hard to please;
> But when anguish wrings the brow,
> A ministering angel thou!")

Aja, mourning for his wife Inḍumaṭi, laments:

> Ruler of my large household, Minister
> And wisest Councillor in state-affairs,
> Bright comrade, cheering playmate in all sport,

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[1] यदा यदा हि कौसल्या दासीवच्च सखीव च ।
भार्यावद् भगिनीवच्च मातृवच्चोपतिष्ठते ॥

Rāmāyaṇa, Araṇya, ch. 12.

[2] सखायः प्रविविक्तेषु भवंत्येताः प्रियंवदाः ।
पितरो धर्मकार्येषु भवंत्यार्त्तस्य मातरः ॥

Mbh., Āḍi-parva, ch. 98.

Sweet pupil, most belov'd, in the fine arts—
What has not cruel Fate deprived me of,
In robbing me of thee, at one fell stroke?[1]

All which means that the two spouses are, to each other, not only husband and wife, but also friend and friend, brother and sister, father and daughter, son and mother, sovereign and councillor, teacher and pupil. All relationships spring out of, and all spiritual affections and all physical emotions and passions obviously find expression and play in, this primal relation of Purusha and Prakṛti. And those homes secure more permanent happiness for themselves which cultivate the spiritual affections more diligently than the sensuous emotions.

The ideal of the good home must therefore be made the most prominent feature in girls' education.

THE MAHA-MANGALA SUTTA—BUDDHA'S SERMON OF THE GREATEST BLESSING

Perhaps the noblest sermon that the Buḍḍha, one of the wisest teachers of mankind, ever preached, after experience of abandoning home and finding Nirvāṇa, is a eulogy of the good home. As the old books tell us in a pretty story, once upon a time, the Enlightened One, full of great pity for all sufferers, sat in the garden of a loved and loving disciple, meditating how to help the world. And angels came and gathered there and stood respectfully in a corner. And the whole place was bright with the Lord's aura and the radiance of the angels. And the angels were good and beautiful in mind and body, and eagerly inquisitive as children. When the Lord opened his eyes, the most forward of the angels came up to him bravely, and made a reverent bow with folded palms, and said to him: "Sir, many angels and many men desirous of improving themselves, have pondered what the blessings of life are. We are not quite satisfied with what they

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[1] गृहिणी सचिव: सखी मिथ: प्रियशिष्या ललिते कलाविधौ ।
करुणारहितेन वेधसा हरता त्वां वद किं न मे हृतम् ॥

Raghu-vamsha, ch. 8.

say. Please, therefore, tell us yourself what is the greatest good in life, the very greatest blessing."

And the Buḍḍha smiled and said:

"To follow the ways of the wise, not those of the unwise, and to honor those that deserve to be honored—this is the greatest blessing. To live in a pleasant and fertile land which yields nourishment readily, to do good works, to have a soul of rectitude, to gather varied knowledge, to be skilled in some art, to be self-controlled, to speak courteously and truly—this is the greatest blessing. To honor father and mother, to cherish spouse and child, to follow an honest calling, to give to the deserving, to help kinsmen, to do blameless deeds—this is the greatest blessing. To shun all vice and sin, to abstain from intoxicating drugs and drinks, to observe the laws of righteousness—this is the greatest blessing. Dignity without pride, contentment with gratitude for the smallest help received, doing the right thing at the right time and in the right place—this is the greatest blessing. To be forgiving and gentle, to associate with the good, to converse on subjects that elevate and purify the mind—this is the greatest blessing. Finally, to gain insight into the four great Truths, *i.e.*, of Pain, of the Cause of Pain, of the Remedy for Pain, and of the Ceasing of Pain, and thus to realise Nirvāṇa, to stand with soul unshaken amidst the strokes of life, unsorrowing, unsullied, serene—this is the very greatest blessing"

Such is the Buḍḍha's answer, in part, to the question: "What sort of civilisation should we want?"

MANU'S EXALTATION OF THE MOTHER

The writers of the Purāṇas have said similar things:

"Where the members of the family rejoice in each other, there God rejoices."[1] Muhammad has said: *Al jannaṭo ṭahaṭa qaḍam il umm*; "Heaven spreads forth beneath the feet of mothers."

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[1] रमते बांधवा यत्र तत्रैव रमते हरिः ।

And other Sages of Islām have said similar things.

Wouldst thou behold God's beauty manifest ?
Call forth a smile upon thy brother's face.[1]

The mother-hearted Patriarch and first Lawgiver of this land, the Manu, yearning for the welfare of his progeny, places before them the same ideal of the home, as the heart of all civilisation; and his repeated injunctions of the pre-eminence of the house-holder's order above all other orders in society are unqualified :

"Where women are honored, the gods rejoice. Where they are not honored, the family perishes. The teacher of the higher knowledge exceedeth ten teachers of the lower knowledge in the title to respect; the father exceedeth him a hundred times; but the mother exceedeth the father a thousand times in the weighty virtue of educator (*gaurava, guru-ṭā*) and the right to reverence. The order of the householder supports all other orders, even as the air supports all living things, and the mother is the heart of the house-hold." [2]

The mother is the incarnation of self-sacrifice for the younger generation. She is the living Jesus Christ in every family, within the limits of that family. The worship of the mother and the child, under one or another pair of names, is the most sincere part of every religion.

The Mother the One Redeemer

It is bad enough that men are selfish and vicious; but that women should also become selfish would abolish

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[1] *Gar ṭajalli khās khwāhi sūraṭe insān bi bīṅ ,*
Zāṭ-i-Haq rā āshkārā andarūṅ khanḍān bi bīn.

[2] यत्र नार्यस्तु पूज्यंते रमंते तत्र देवताः ।
यत्रैतास्तु न पूज्यंते विनश्यत्याशु तत्कुलम् ॥
उपाध्यायान् दशाचार्यः शताचार्यास्तथा पिता ।
सहस्रं तु पितॄन् माता गौरवेणातिरिच्यते ॥
यथा वायुं समाश्रित्य वर्त्तंते सर्वजंतवः ।
तथा गृहस्थमाश्रित्य वर्त्तंते सर्व आश्रमाः ॥

goodness from the world and bring about chaos. In their own interests men should take care not to become so bad that they make it impossible for the better half of humanity, the Mother-half, which is the one and only Redeemer of man's primal fall into the sin of selfishness, to avoid becoming selfish and bad also. If any men are the salt of the earth, the mother everywhere is the sweetness; and if that sweetness lose its savor, wherewith shall life be sweetened? The nation which flouts the sacredness of the home, despises domestic affection, and thinks more of the means than of the end; which exalts the public servant above the public, the expert as such above the layman as such, and gives greater importance to the office, the shop, the court, the factory, than to the home; which does not sublimate its psychical and physical appetites into the service of the True, the Beautiful, the Good, but drags these down into the service of the appetites; which takes more joy in lust, hate, greed, pride, than in benevolence; which does not honor the mother and fails to sanctify motherhood—that nation is turning its Gaurī-s into Kālī-s, its Lakshmī-s and Annapūrṇā-s into Chaṇḍī-s and Bhairavī-s, its Ceres into Furies, its Vestals into Mænads and Bacchantes, its Shiva-s and Shankara-s into Rudra-s, its archangels into devils, its Azaziels into Satans, its Rahīm-s and Razzāq-s and Ghaffār-s into Qahhār-s and Jabbār-s and Mumīt-s; that nation is rushing along the downward road to moral and physical death.[1]

But the nation which cherishes and honors the mothers, and sanctifies motherhood, and reveres it as holy and precious, not with the lips only, but in heart and deed, that nation will never be degraded, and will never perish, but will ever rise from high to higher heights. The sentiment which is dearest to the Indian heart, and wells

[1] W. M. Roberts closes his Introduction to Livy's *Rome*, with the following words: "The home and the temple, the twin fountains by which the life and the vigor of Roman character were sustained, were passing more and more out of the national life. Livy believed that the very existence of Rome was bound up with these, and history has proved him right. What was true for Rome is true for every nation under heaven, so long as human nature is what it is."

up from it instinctively and rightly, therefore, as the national cry, is *Vande Mātaram*, "Reverent Salutation to the Mother," not to man as man, not to woman as woman, but to woman as mother.

We can pray for no greater blessing than that the *alumni* of all Institutions for the education of girls may hold high the ideal of Noble and Sacred Motherhood, and mould the head and the heart of the successive generations so that they shall revere Beauty of body and soul, and Truth which includes Courage, and Goodness which means Justice as well as Charity and Self-sacrifice, and see in the Mother, and make the Motherland, the embodiment of them all.

CO-EDUCATION

Extreme breeds Extreme

The subject of co-education of boys and girls, youths and maidens, may be briefly dealt with here. It is occupying much public attention in the west, and is beginning to do so in India too. The tendency is in the direction of approval, introduction, extension of it. That tendency is part of the general world-movement of ideas and activities in the direction of 'democracy' with its implications of 'liberty, equality, fraternity'. Extreme actions necessarily breed extreme reactions. Excess of enslavement of the weak by the strong, of in-equitous difference as between rich and poor, of unbrotherly, scornful, oppressive behavior by the 'elders' towards the 'youngers,' has provoked an excess of the opposite

moods—license which would reject even just mutual restraint, insistence upon exact sameness even where difference is patent and unabolishable, repudiation of seniority and juniority even where obvious. In most so-called civilised countries, the conflict has been raging; in the form of mass demonstrations and of strikes, without physical violence, mostly in the field of economics, for some decades now, in the more fortunate (unless the World War of 1914-'18 be itself regarded as an at least indirect manifestation, which it surely was, of that same conflict); with violence, in the less; in India, uniquely,[1] in the field of politics, with violence only on the part of the 'vested interests,' the 'rulers,' and with 'non-violence' on the part of the 'ruled,' the 'subjects' (the 'thrown under,' from *sub*, under, and *jacere*, to throw).

Excess defeats itself

But excess defeats itself. In the rush of an undisciplined crowd of children to seize their shares of sweets, the whole basket tumbles over, and all the contents are trampled on and destroyed. In a stampede from possible danger, more loss of life occurs than would be caused by the actual danger.

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[1] The reference is to the Non-violent Non-co-operation Movement of 1920-1922 and the Civil Disobedience Movement of 1930-1931.

This is being felt so generally, that in the countries where 'democracy' was born and nourished into strength, and where the insistent cry was, "We must make the world safe for democracy," the reversed cry is beginning to be heard, "We must make democracy safe for the world". Mob-rule is far worse than the worst single-despot-rule. The one sole reason of this dangerous defect of democracy, as of all other 'cracies', is that the axiom (self-evident, yet requiring to be taught diligently, like the self-evident but difficult truths of mathematics) is not deliberately, consciously, recognised, proclaimed, and persistently dinned into the ears and the heart of every man, woman, child, that self-government means government by the *higher* Self of the poople, their most selfless and most experienced elect. Perhaps the recognition and proclamation is avoided because there is a feeling that it would go against the catchword and the pet fad of Equality. Yet in the wild chase after equality, the very life of the real thing is being jeopardised. Sameness is being mistaken for equality. Equality has to be secured in other terms than those of sameness. It has to be secured by equitable *partition* of different kinds of rights, duties, rewards; not by giving the same to all. A fine milch-cow and a fine riding mare may be equally valuable; but they are not the same in kind, and will not prosper if stalled, fed, and used in the same way.

Temptation stronger than Wisdom

Man and woman, as noted before, are different from top to toe, in physical body as well as mental body, though similar also: like original and glassed image, similar to, yet also reverse of, each other. And Manu's views and injunctions are strict and austere on the whole subject.

Man and woman, by the very nature of their respective beings, like primal Purusha and Prakṛṭi, Spirit and Matter, cause excitement and disturbance to one another. Even the wise, much more the unwise, are liable to err into the evil ways of carnal lusts and hates, under the stress of such disturbance. Even mother and son, sister and brother, father and daughter, should not be much together in privacy; for the senses are very powerful for mischief, and the flesh prevails over the spirit but too often, even in the wisest, and drags them astray. The disciple, the seeker of Brahma, residing with his teacher, should observe the following rules, controlling his senses, in order to increase his ṭapas, his will-power, his soul-force, his inner fire and heat and glow, his other-compelling moral strength. He should ever keep his mind and body pure, his thought high-strung towards the gods, the sages, the benevolent ancestors, to whom he is so deeply indebted and whom he should bear in mind reverently, praying for strength to discharge the debts. He should anxiously avoid spirituous liquors, intoxicating drugs, luxuries of all kinds, scents, garlands of flowers, rich and strong-tasting drinks and viands, fermented acids, wanton destruction of living creatures, massage, shampoo, unguents, hair-dyes, eye-collyrium (lip-sticks, powders), even shoes and umbrellas (when not absolutely necessary), thoughts and reveries of lust, hate, and greed, dancing and profane songs and instruments of music. The proper time and place for these, in due degree, is that of the household-life. He should not sleep in the day time, should shun excess in eating, drinking, sleeping, waking. He should cultivate gentleness of temper,

brevity of speech, and that courtesy of manner which fits a man for the assemblies of men. He should particularly eschew all gambling, wrangling, scandal-mongering, slandering, backbiting, lying, and cowardice. And, almost above all else, boldly gazing at and flirting with and embracing of women. He should sleep on a hard bed, wood-plank, or stone, or preferably the ground, if clean and healthy, and by himself, never in the same bed with another. He should vigilantly protect himself from loss of the seed of life; if he loses it voluntarily, he violates his v r a ṭ a, his vow of continence, weakens his mind and body, retards his growth and maturation, relaxes his moral stamina, enfeebles his will-power, and fosters the germs of multiform future disease. If he should lose his seed in involuntary dream (though that would happen rarely if his day-dreams are pure and noble), he becomes pure and whole again after bathing and worshipping the sun and reciting thrice the Veḍa-prayer, "May my vital power come back to me"[1]

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[1] स्वभाव एष नारीणां नराणामिह दूषणम् ।
अतोऽर्थान्न प्रमाद्यंति प्रमदासु विपश्चितः ॥
अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥
मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलीयानिंद्रियग्रामो विद्वांसमपि कर्षति ॥
सेवेतेमांस्तु नियमान् ब्रह्मचारी गुरौ वसन् ।
सन्नियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मनः ॥
नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम् ।
देवताभ्यर्चनं चैव समिदाधानमेव च ॥
वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥
अभ्यंगमंजनं चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥

Protection of the Young Necessary

As the fœtus becomes viable only in the close guarding of the maternal womb, and by nourishing with the mother's own life-juices in that most

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द्यूतं च जनवादं च परिवादं तथानृतम् ।
स्त्रीणां च प्रेक्षणालम्भं उपघातं परस्य च ॥
एकः शयीत सर्वत्र न रेतः स्यन्दयेत् क्वचित् ।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः ॥
स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।
स्नात्वाऽर्कमर्चयित्वा त्रिः पुनर्मामित्यृचं जपेत् ॥

Manu, ii, 213-215, 175-181.

Pāraskara, in his *Gṛhya-sūtra*, puts these same rules in the form of injunctions, and corresponding vows or promises, by the father-teacher and the son-pupil respectively :

दिवा मा स्वाप्सीः, क्रोधानृते वर्जय, उपरिशय्यां वर्जय, कौशीलवगन्धांजनानि वर्जय, अत्यन्तस्नानभोजननिद्राजागरणनिन्दालोभमोहभयशोकान्वर्जय, मांसमधुरूक्षाहारं सुरापानं च वर्जय, तैलाभ्यंगमर्दनात्यम्लातितिक्तरूक्षातिरेचनद्रव्याणि मा सेवस्व, सुशीलो मितभाषी सभ्यो भव । and न स्वप्स्यामि, वर्जयिष्यामि, न सेविष्ये, भविष्यामि, etc.

Medical records show how much disease, nervous debility, neurasthenia, hysteria, spermatorrhea, leucorrhea, solitary vice (ipsation or masturbation), atrophy, decline and consumption, is due to the premature over-excitement and shocking of the sexual system of boys and girls by too much association with each other, or by witnessing the lascivious shamelessness of adults. Consumption, k s h a y a (which means exactly the same thing as consumption, slow consuming, perishing, declining), s h o s h a (drying up, shrivelling, atrophy), y a k s h m ā (being eaten up, y a k s h a ṇ a, by y a k s h ā m s i, bacilli), as it is variously called in Samskṛt, is said in Vaidyaka-works on

sacred, most tender, most intimate of all privacies, before it can be safely born into the world, even so, Manu seems anxious that the child should mature, as perfectly as possible, into ideal young man and ideal young woman, in the best outer and inner conditions, the healthiest physical, intellectual, moral atmosphere available, of the Teacher's Home, and the Family-Home, respectively. He

medicine to be of two kinds, anu-loma and praṭi-loma. When the enfeeblement and decay begin with dyspepsia, and gradually affect the various successive 'seven' transformations and corresponding ḍhāṭus, tissues, secretions, etc., then it is said to be anu-loma; when it begins with the sexual secretions and works backward, it is said to be praṭi-loma. Out of this basic enfeeblement arise a vast variety of diseases, according to the special weaknesses of special tissues, organs, or systems, of individuals, *i.e.*, according to their prakṛṭi-s or idiosyncrasies. Hence paushṭika-remedies, tonics and alteratives, aim at curing the basic weakness which is the root-cause or rather condition of all the other diseases. In the dispute of "General Treatment to promote strong Health" *vs.* "Special Inoculations for innumerable kinds of disease-germs," Indian medicine takes the position newly taken by Rudolph Virchow, the famous western medical scientist: "If I could live my life over again, I would devote it to proving that germs *seek* their natural habitat, *i.e.,* diseased tissue, rather than *cause* it; *e.g*, mosquitos seek the stagnant water, but do not cause the pool to become stagnant." Again, Prevention is better than Cure.

Some interesting ideas, combining etymology and philosophy, embodied in Samskṛṭ verses may be put in here:

ईरयेद् द्रावयेद् अश्वान् अरीन् वा वीन् सुखेन यः ।
स वीरो, वीर्यमस्याथ सारो भावश्च कथ्यते ॥
पुरुषो वीरतां याति संभृते येन धातुना ।
बुद्धिपूर्वं प्रयत्नेन देहे, तद्वीर्यमीर्यते ॥

does not wish to seclude wholly the growing boy and youth from all contact with the 'real' life of the town and the village. To do so would un-fit him for that 'real' life, which he must enter later on. But the contact must be carefully guarded and graduated. And all the time the pupil must be kept enveloped in the highly protective spiritual

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अबुद्धिपूर्वं तद्वृद्धं क्षोभोच्छृंखलतां व्रजेत् ।
न शुभा न च सम्पूर्णा वीरता धीरतां विना ॥
ईरयेत् स्वां धियं यस्तु मार्गे कल्याणसाधके ।
परेभ्यस्सद्धियं राति यश्च, धीरस्स उच्यते ॥
संध्योपासनया सम्यक् संसिध्येत् सा च धीरता ।
रात्रिश्च दिवसश्चापि पूर्वाह्णश्च तथाऽऽपरः ।
संधीयेते तु यत्काले संध्याकालः स सम्मतः ॥
सम्यग्ध्यानेन तत्काले जीवात्मा परमात्मना ।
उपासनेन संधेयः, तत् संध्योपासनं स्मृतम् ॥

"He who can drive *vi-s, i.e.*, horses, also enemies, with ease, he is a *vī-ra*. That fundamental factor, constituent element, *ḍhāṭu*, substance, secretion, which, being deliberately, purposefully, conserved and stored in the body, (with consciousness of the Infinite significance and implications of the Infinitesimal seed of *life*), creates the vir-tue of *vīra-ṭā*, chival-rous heroism, is *vīr-ya*, prowess, also the seed of life. If accumulated non-deliberately, it may lead to irrational excitements and disorders. *Vīra-ṭā* is not complete without *ḍhīra-ṭā*, dignified self-control. He who guides his own *ḍhī*, intelligence, on to the path of virtue, and imparts good intelligence, counsel, to others, he is *ḍhī-ra*. *San-ḍhyā* is the prime means of securing *ḍhīra-ṭā*. The times when night and day, and also forenoon and afternoon, *join*, are the times of *san-ḍhyā*. At these times, the *jīva*, the individual soul, should be diligently brought near to and joined with the Unviersal Soul. This is *san-ḍhy-opāsanā*."

atmosphere which is created by *vows* of self-*denial* and high ideals and noble upward aspirations implanted solemnly in the heart. They create a fire, a burning heat, a glow of will-force, which pervades not only the mind but also the body, which is the essence of ṭapas, of strong and noble character. This glowing aura of ṭapas, combined with the anti-sensuous and comparatively rough and hardened physical exterior which is the natural result of the self-denial, the shunning of softening, comfort-loving, pleasure-seeking habits which relax and weaken the moral fibre—this aura attracts the good, and effectively deters and repels the evil-minded, the sensuous and lascivious tempters. And, more, it makes every genuine ṭapas-vī, every man of ṭapas,[1] an active and attractive centre of physical and moral *health*-infection; as a self-indulging, dissipated, ever more and more foul rake is a plague-spot of physical and moral *disease*-infection. Hence Manu's unqualified insistence upon such sāṭṭvika-ṭapas-asceticism, such vraṭa-vows, for the brāhmaṇa-teacher as well as the brahma-chārī-pupil. After the period of pupilage is over,

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[1] The Skt. root ṭap means to burn, to heat, to warm, to shine, also to rule. The Sun Ṭapana, does all this. There is a natural alliance between them all. The Purāṇas declare that Brahmā created the world-system by means of, after a prolonged course of, ṭapas. Obviously nothing can be done, great or small, without corresponding effort of will, and application, ṭapas.

he not only permits but recommends[1] appropriate, moderate, refined, lawful kāma-enjoyments during the household-stage—but, of course in much lesser degree for the brāhmaṇa, than for the others. At the first touch of conjugal affection, the rough exterior would disappear, and the vigorous vitality fostered and developed under cover, so far, will blossom out into splendid manhood and beautiful womanhood in a single day, as winter-hardened trees burst into bloom at the touch of spring, and the summer-parched earth into green at the touch of rain.

Dangers of over-weening Confidence

Some persons affect, or even sincerely feel, disgust at some of the above-quoted words of Manu, as expressing coarse and barbarous suspicion of the integrity of the most sacred human relations. Yet

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[1] तं प्रतीतं स्वधर्मेण धर्मदायहरं पितुः ।
स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥
वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह ॥ *Manu*, iii, 3 ; iv, 18.

"When the youth has completed his studies, and returns to his parental home, the father should receive him with loving honor, should dress him in good clothes, (शुभ्रा सुवासाः परिवीत आगात, etc.), place a garland of flowers round his neck, seat him on a comfortable seat and present him with cows . . . Then after being married, he should dress and live in accordance with his means and his family status and attainments."

is Manu wiser than these pretendent, or prudish, or really good and innocent, persons, all his distant progeny. The masculine and the feminine natures, physical and psychical, have, as it were, a chemical affinity. They tend to come together as positive and negative electricities run into one another. The wise man prays earnestly and perpetually: "Lead me not into temptation but deliver me from evil," in the language of the Bible, the Qurān, the Veḍa-Upanishat.[1] Even commonly known history records instances, in widely separated ages and countries, of infamous incest by the otherwise famous and even good also sometimes.[2] A judge[3] of the Central Criminal Court of England said, not many years ago, with reference to the provision of the English Incest Act of 1908, which requires the proceedings to be *in camera*:

> I am certain myself that incest would be much less frequent if people knew that since 1908, it is a crime punishable in the ordinary criminal courts of this country, which it was not before . . . and with penal servitude for seven years. I have had a good deal of experience of trying cases of this kind . . . I have just tried four people, brothers and sisters, for incest.

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[1] See pp. 283-'4, *supra*.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनः भूयिष्ठां ते नम उक्तिं विधेम ॥

[2] See, *e.g.*, the *Lives* of Cimon, of Lucullus, of Artaxerxes II, by Plutarch. Shāhjahān, the Borgias of Italy, Louis XV of France, etc., are also debited by history with such shameful sin.

[3] Mr. Darling, in 1920; the case was mentioned in Indian papers in May of that year.

Another English judge said still more recently:[1]

> Statistics show that . . . crime is increasing. There is one class of offences which never seems to diminish. I refer to indecent attacks on young girls, young boys, young women.[1]

Freud says:[2]

> Psycho-analytic research has incontrovertibly shown that the incestuous love choice is rather the first and most customary choice, and that not until later is there any resistance, the source of which is to be found in individual psychology.[2]

Virginity with Co-education Difficult

This might well be in a society where there is a general laxity of morals, or the standards are different, and such matters are looked at with a careless or even an indulgent eye. The Pharaohs of Egypt and the Incas of Perus used to marry their sisters as a custom. Almost every day's papers contain reports of cases of incest or other sexual crime in the west.[3] Recent books, written by

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[1] Mr Greer, reported in the papers of July-August, 1923.

[2] See *Introduction to Psycho-Analysis*, p. 177, and Sec. xxi generally.

[3] At a meeting of the International Council of Congregational Ministers, held in August, 1930, at Bournemouth in England, Dr. D. D. Jones, Moderator of the Council, said, as reported by the day's papers: "To-day there is a revolt against sexual morality, which is bold, brazen, and unashamed It scoffs at old reticences and decencies; it repudiates all the old conventions and taboos. It allows itself a freedom of speech and conduct that shocks all who have been brought up in the older traditions. The new sort

respectable authors, give facts and figures which prove conclusively that, with co-education, pre-marital virginity and purity are almost impossible for youth and maid.[1]

Protection specially needed by girls

Manu believes unreservedly in the need for such virginity. He cannot therefore countenance co-education in the modern western sense, any more than he does *parḍā*-seclusion for women in

of young people refuse to consider themselves bound by the old laws. The fact that sexual indulgence has been freed from certain social consequences has led to an alarming increase of secret immorality. Delivered from the fear of social consequences and the stigma of public shame, young people gaily flout the moral laws. What would become of human society if the sanctity of the home were destroyed, if purity and chastity were no longer counted to be virtues, and holy married love were banished?" This has to be supplemented, as regards the doings of the "old and the middle-aged people," with the often sickening and soul-harrowing descriptions given in psychiatric and pornographic literature, of the awful horrors of brothels and the white slave traffic, and those that appear from time to time, in the dailies, of the performances in the theatres, the private mansions, and the palatial hotels of the huge western capitals, and of their night-life generally. There must be a good deal of similar sin and vice in India also, but probably it is less than in the west, because of the persistence of traditional views; any way, there are fewer reports in the daily press; other human weaknesses are more to the fore here than in the west, to make up Nature's balance.

[1] *E.g.*, *The Revolt of Modern Youth* and *Companionate Marriage* by B. Lindsey, a judge of a Juvenile Court in the U.S.A., and *Unhappy India*, by Lājpat Rai, martyred Indian patriot.

the sense in which the well-to-do families of northern India practise it. Of course, small boys and girls might, at home, be initiated in the elements of the four R's (reading, writing, 'rithmetic, and Religion) together. But after those earliest years, the girl is to pursue in the home itself the studies suited for her, while her brother goes to the guru-kula for his different courses. Under modern conditions, separate girls' schools and colleges seem to be best, with sufficient *safeguards* from indecent insults and sinful assaults which often shock and derange the tender nervous system and soil and sear the delicate psyche for the rest of the lifetime, causing hysteria and other diseases and the formation of neurotic complexes leading to insanity. This need of *protection* of women is emphasised by Manu:

> The father *protects* woman in her childhood, as something precious and delicate, easily injured; the husband protects her in her youth; the son in old age; she should not be left to take care of herself.[1]

Of course, there are Amazonian exceptions; but they only prove the rule, recognised in western literature on the subject also, dealing with the

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[1] बाल्ये पितुर्वशे तिष्ठेत्पाणिग्राहस्य यौवने ।
पुत्राणां भर्तरि प्रेते न भजेत्स्त्री स्वतंत्रताम् ॥ v, 148.

and again,

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
पुत्रो रक्षति वार्धक्ये न स्त्री स्वातन्त्र्यमर्हति ॥ ix, 3.

peculiarities of the woman-temperament, that she *desires* and needs protection.

The Proper Method of Protection

As usual, the meaning of Manu has been distorted by confused minds, in adverse political conditions, under the nightmare of internal wars and foreign invasions, and growing social disorganisation into meaning that she should be kept in *pardā*-seclusion, behind veils and screens, and not allowed to depend upon herself in any matter. Here, as elsewhere, excess is the prime sin; and other verses of Manu supply the needed corrective of exaggerations.

Protection cannot and must not be forcible. Imprisonment within a house is not protection. Woman is best and most efficiently protected only when she determines to protect herself. Only indirect protection is possible by others, in the way of guarding them from outer harm and temptations and dangers, by providing them with escort outside the home, and, inside, with appropriate engagements, entrusting the care of the family purse, the income and the expenditure of the household, to them, and the duty of keeping the homestead neat and tidy, of looking after the food and the clothing of the family, and of carrying out the religious observances and the charities. The taste of intoxicating liquor, the company of the evil, long separation from the husband, much gadding about, much lazy sleeping or lying abed and day-dreaming, and much visiting at and dwelling in others' houses—these lead to the ruin of women.[1]

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[1] न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् ।
एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥

The Accursed Traffic in Women

To appreciate the significance of such verses duly, the awful facts about the "White Slave Traffic" in the west (and corresponding facts about the supply of victims for brothels in the east) and the conditions of prostitution everywhere, have to be studied. Regular syndicates and widely-ramified organisations are reported, formed for the heartless, ruthless, purpose of making money out of sexual vice, sin, crime, and the ruin and destruction of the lives of thousands upon thousands of poor, ignorant, innocent girls, inveigled into the hideous maw of this horrible Molock of Lust, day after day, month after month, year after year. If the reader

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अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य वेक्षणे ॥
अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥
पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नोऽन्यगेहवासश्च नारीसंदूषणानि षट् ॥ ix, 10-13.

Manu's rules on the subject may be usefully supplemented by the *Kāma-Sūtra*, IV, i, "Bhāryā-ḍhikārikam"; spinning, weaving, embroidering, dress-making had to be taught to girls and carried on in the household, as much as cooking. कार्पासस्य च कर्त्तनम् (or सूत्रकरणम्), कर्त्तितस्य च सूत्रस्य वानम् । Food and clothing are the first necessaries of life, and each household should be self-dependent in respect of them as far as possible. The housewife is Anna-purṇā and Vastra-purṇā also.

will for a moment imagine a beloved child of his own[1] being even distantly approached by the tentacles of this monstrous octopus, he will convulsively throw his arms around her, and understand what Manu's word, r a k s h a ṭ i, means. If he will only read the true stories, stories based on actual life,[2] in western publications, of the attempts of girls, *little girls*, to earn daily bread, attempts to get just enough to keep body and soul together, feeble little body and innocent, so innocent, soul—and of the wolves and crocodiles of heartless vice, always lying in wait, to devour poor little body and poor little soul—then too he will understand what the word r a k s h a ṭ i means.[3] But it is unfortunately true that the Indian for centuries now, has not been understanding the word rightly, except perhaps in his 'unconscious mind'; and his r a k s h ā has been done in very

[1] Girl-children entwine themselves around the heart of parents more closely than boy-children. दुहितॄः हृदय्याः, "heart-nestling daughters," is a beautiful and true expression occurring in the *Bhāgavaṭa*.

[2] *E.g.*, Kaufman's *Broken Pitchers* and *Daughters of Ishmael*.

[3] Re craving of woman for protection, read the following by a very 'modern' woman: "He continued to cherish feelings of affection for our four-legged brethren, moved by the instinct, strongest in the strong, for protecting all that seeks protection, plants, animals, children, women—above all women. It is this instinct of the strong to protect and defend the weak that has lain at the basis of all the great orders of chivalry"; *Life of Benito Mussolini*, by Margherita G. Sarfatti (Mussolini's Private Secretary for some years), p. 67 (pub. 1925).

wrong way—whence his slavery. Civilisations, the greatest, have always broken down more or less suddenly when they have allowed the burden of such horrors to accumulate upon their shoulders beyond the limits of endurance of the counterbalancing virtues that there were in them. Out of the excess of Kāma-Lust springs forth Krodha-Ruḍra, the god of Wrath and internecine Destruction.[1] Manu pronounces the eternal doom upon this sin.[2]

> Where women suffer, and sorrow, and sob in hopeless despair, and imprecate divine judgment, that family, that nation, that race, perishes for certain, and perishes rapidly, struck by superphysical lightning. But where they are happy, that race flourishes and prospers.

Such is Manu's paternal, nay maternal, tenderness for girls, such his reverence for women, such his anxiety to guard the growing, the immature, generation from all touch of foulness and evil, physical and moral.[3] He does not countenance indiscriminate co-education.

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[1] जायते भगवान्रुद्रः ।
कामात् क्रोधोऽभिजायते ॥

[2] शोचंति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचंति तु यत्रैता वर्धते तद्धि सर्वदा ॥
जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यंति समंततः ॥ iii, 57-'8.

[3] As said before, we, in India, do not know with any certainty what exactly is taking place in Russia, the accounts received through the English press being contradictory, even

Modern Tendency re Co-education

The substance of the latest thought on the subject, in the west, is

"The old arguments against co-education—that it will effeminate the men and coarsen the women who have not sufficient health, strength, or mental ability for higher education or to compete with men—have been repeatedly disproved. The remaining objection seems to be largely a matter of centuries of custom, of racial differences and class prejudices. Tradition and prejudice still favor the

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though both sides affirm that they report from first-hand, personal knowledge Yet the following extracts show that, even in Russia, amidst a revel of "revolutionary morals," there are unconscious adherents of Manu who insist upon "complete continence before marriage, and marriage only under conditions of sociological and physiological maturity".

"The communists start with the assumption that there are no eternal moral truths, but that each class of society works out its own norms of conduct. This is the main difference between their morals and the morals of others, for when you examine the rules of conduct developed on the basis of it, there is a strange *similarity* between their fundamental shalt and shalt not and those which have governed humanity throughout the ages. Their *application* of these rules of conduct is another question . . . Communist philosophy has no *a priori* concern with personal conduct. It proceeds from the viewpoint of society as a whole, not society as it exists to-day, but the society being built . . . But there is already some recognition of the fact that the new society can only be built with the help of more *fully developed* individuals . . . The formulation of a definite code of conduct . . . has met with several obstacles . . . There has been persistence of the careless attitude . . . *Physical and Psychical disorders* have affected large numbers of the youth as a result of the hunger, illness, overwork, and *violent readjustments* experienced during their *adolescence,* which have led to all kinds of *abnormalities and excesses* . . . Certain idealistic

segregated schools where possible. The numerous changes in the character of government in the past fifty years have greatly affected educational policies, and definite conclusions are not yet reached as to the best methods—co-education or segregation. With the development of *mental hygiene and psychology* some educators are again speculating whether it might not be advisable to *separate* the sexes, at least during a few years of *adolescent* life, especially as there seems to be a natural segregation in some fields because of the increase of

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theories (re revolutionary morals have) flowered over-exuberantly . . . As a reaction against all this, (there has arisen) an attitude of extreme asceticism . . . Professor Zalkind of Sverdlov University is at the opposite pole from Mme. Kollontay, and spends most of his time trying to undo her teaching (of revolutionary morals) . . . His twelve commandments are: 1. No early development of sex life among the proletariat. 2. Complete continence before marriage, and marriage only under conditions of full sociological and physiological maturity, 3. Marriage only between people planning a long common life, between people fitted in every respect for joint creative effort 4. The sexual act only as the consummation of deep, complete, sympathy and attachment to the beloved object 5. The sexual act should not be frequent. 6. Love must be monogamous; there should be constancy rather than variety, etc, . . . Very practical measures are being taken to combat the unhealthy tendencies among the young people There are lectures by doctors and specialists on the dangers of early sexual indulgence, and the effect, of venereal disease—full, frank lectures, hiding nothing . . ."; Jessica Smith, *Woman in Soviet Russia,* ch. VIII, "Revolutionary Morals" (pub. 1928). Manu's ideals of prolonged and true brahma-charya, and of lifelong sa-varṇa vivāha, etc., are present here. The other sex 'commandments' of Prof Zalkind are less easy, but by no means impossible, with slight modifications, to fit in with Manu's views See also the present writer's *Eugenics, Ethics, and Metaphysics* (Adyar Pamphlets series), for a brief discussion of the views of Mme. Kollontay, a Commissary of the Soviet, whose views, rather than Prof. Zalkind's, seem to have guided recent Russian legislation on marriage.

vocational and professional courses adopted to the different sexes . . ."[1]

Psychological Consideration Necessary

The words 'mental hygiene and psychology' are of special significance above. The west is trying new experiments in all departments of life; so in this. Its conditions, its mechanico-industrial civilisation, are different from those of the largely agricultural east. But the east is being affected by them. Quite possibly, as Japan and China are reported to have done, India may also decide on co-education in the earliest years (which seems free from objections), separation during adolescence (which seems right and proper), and co-education again during the last years at College and University (which is risky and debatable). If the young people have been thoroughly instructed in the available scientific (*i.e.*, *psychological* as well as physiological and ethical) knowledge about sex, and if they conduct themselves with circumspection, they may avoid pitfalls, and may even make very happy marriages. But the *if's* are great. Even mature experience succumbs to temptation. The flesh often overpowers the spirit in the wisest. Scientific knowledge of consequences, especially in the young, is as powerless to resist the onset of sex-passion, of Maḍana, the Maddener, as a dry leaf to resist and drive back the tempestuous rush of the wild west wind.

[1] *Ency. Brit.*, 14th edn., "Co-education".

Western Thought on the Subject as yet Unsettled

That western thought on this subject is not yet quite settled, is indicated by the closing lines of the quotation last made, and may be further illustrated by another.

> The school [is now conceived] as a *Society* that aims at realising an *idealised epitome* of the *community* of which it is a part and *organ*. In the outer world the interactions between the sexes play a role of immense importance, and there is no region of life where it is more essential that the *highest traditions* should prevail. Does it not follow that both sexes must necessarily be brought up together at school? The advocates of co-education base their affirmative answer . . . upon [these] grounds, and their arguments have in recent years made some headway in countries where, as in England, the custom has been, on the whole, to separate the sexes after infancy. On the other hand, defence of the customary separation upon theoretical as well as practical grounds is not lacking.

Such indecision on co-education is but natural when the human world, in all aspects of its life, in religion, education, recreation, art, morals, domesticity, economics, industry, law, politics, social structure, even science, is in a state of chaos,[2] and is trying to re-shape itself thereout. Observing this chaos carefully, we again come to

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[1] *Enc. Brit*, 14th edn., "Education", p. 966.

[2] This fact is so generally recognised now, in all countries, that books are being published with the name of Chaos, even in the reputedly sober, solid, staid, steady England. Thus G D. H. Cole, a member of the staff of the Oxford University, and a thoughtful, earnest, humanist writer, has published a book, in 1933, with the title, *Guide Through the World-Chaos*, which deals mostly with the economic confusion.

Russia to-day it seems, all functional and constitutional difference between them has been (or is supposed to be, or is being tried to be, at the moment) abolished, except in the insuperable respect of child-bearing—as is largely the case in the sub-human, and also perhaps the superhuman, kingdoms of Nature,[1] and also, obviously, among the vast masses of humanity, consisting of the poorer, more homogeneous, less specialised and differentiated, rural population of all countries—there co-education must be a matter of course. It is a necessary part of the tremendous experiment being carried on in Russia in all departments of life. All these departments are intimately inter-related. Any serious change in any one necessarily acts upon all the others. Safety and ultimate successful issue depend upon whether *the theory of life*, which runs through and knits together all, is *sound*, and whether *the practice avoids extremes.*

From the old Indian standpoint, the Russian experiment is not in accord with psychology, with the laws and facts of different-sexed human nature, and is therefore not likely to achieve permanent success, without considerable modification. It may well be recognised, however, that even the extremist and therefore erroneous elements in that experiment were inevitable as reaction against the

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[1] See p 480, *supra*, and the present writer's *Eugenics, Ethics, and Metaphysics*, pp. 11-12, (Adyar Pamphlets Series).

equally extremist preceding social, economic, and political iniquities, and as consequence of present special antagonistic environment and consequent necessities. But it is to be hoped by all well-wishers of humanity that these necessities may disappear; that the antagonisms with other countries may abate (as indeed they have begun to abate, at least ostensibly, through peace-pacts between Russia and many other countries and the entrance of the Russian Nation into the League of Nations in 1934); and that transition may be made, by the correction of mistakes and excesses, to a happier and more stable social organisation, in Russia as well as other countries. In the meanwhile, what the Ancient (as well as the Modern) science of Human Nature, based upon experience accumulated through long ages, suggests as being grave weaknesses in the Russian experiment, must not be ignored.[1]

The other, and in theory and profession opposite, experiments being tried in other countries, have also to be watched carefully by the Indian people. If Bolshevism (which came into power with Lenin in 1917) in Russia is trying to make men and women do the same work and receive the same education, Fascism (which began with Mussolini's 'March on Rome' in 1922) in Italy and now

[1] The present writer's *Ancient vs Modern Scientific Socialism* (pub. 1934) endeavours to examine the merits and demerits of the main new 'isms', Capitalism, Fascism, and Communism, in comparison with Manu's Four-Guild Socialism.

Nazism (with Hitler becoming Chancellor in 1933) in Germany seem to be trying to induce women—by persuasion, by monetary temptations, by force—to again confine themselves largely to the sphere of home-duties and corresponding education, while outside duties and occupations and related instruction are to be reserved mostly for men. At least one main reason for such measures seems to be the need to reduce the bitter intensity of the economic struggle for the means of living, the mere daily bread, and thereby to diminish the vast numbers of the Unemployed.[1]

A German proverb says the duties of women are contained in three words, Kirche, Kuche, Kinder, *i.e.*, Church, Kitchen, Children. Looked at with shallow and conceited mind, these duties are 'inferior' and suited for inferior intelligence.[2] Beheld with the deep and far seeing vision of the profound and reverent wisdom of the ancients, these same duties are the very highest, and can be adequately discharged by head and heart of only the most refined and superior quality. To such vision, woman appears as the Custodian (1) of Religion, Ḍharma, the 'True', the essence of the Church, *i.e.*, of spiritual bread, of maternal compassion and heavenward aspiration, (2) of the

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[1] It is desirable to note that this is being written in October, 1934; for changes of policy are taking place so rapidly in European countries at present that a statement which may be true of to-day, may not be of to-morrow.

[2] See pp. 474-475, *supra*.

essence of Property, Artha, the means of the 'Good', the Kitchen, *i.e.*, of physical nourishment, (3) of the Family of Children born of lawful wedlock, Kāma, the Joy of life, the 'Beautiful', the health and strength of the race. She incarnates the three great mother-goddesses, (1) Varṇa-Maṭṛkā, (also called Saraswaṭī and Jagaḍ-Ḍhāṭrī), the 'Mother of Letters' and Knowledge (also the 'Flowing Stream of Wisdom' and the 'Nurse of all Moving things'), (2) Loka-Māṭā, (Lakshmī, Anna-pūrṇā), the 'Mother of all Visible Splendour', (the source of all 'Glory', all 'Wealth', and the 'Reservoir of Food'), and (3) Jagaḍ-Ambā, (Gaurī, Ḍurgā), the 'Mother of all Moving living things' (the 'Fair One', the 'Helper in Difficulties and Misfortunes'). The ancient ideal therefore is that she should be regarded and treated reverently and lovingly as the gṛha-ḍévaṭā, 'the goddess of the home'.

And, be it noted, despite all the degeneration of the Indian People, and all their demoralisation, despiritualisation, and pauperisation—which is the cause as well as the effect, by action and reaction, of foreign invasion and domination—the influence of the noble old ideal is not yet altogether extinct in India. After considering available accounts, it appears that women are *not* worse treated here, in India, by men than men are by women, on the whole, or than women are by men in the countries of the west, and that the women of India are, as a body, *not* worse off than the women of any other

country, in comparison with the men, even in the new Russia, so far as that indefinable thing, subjective happiness, is concerned. But of course there is very great need and very much room for improvement, for re-generation, for closer approach to the ancient ideals, in this as in every other aspect of the national life ; which improvement is possible only in a ' self-government ' in which ' self ' is well understood to mean the *higher* Self of the people.

The path of wisdom for India seems to be not to break away, in respect of fundamental principles, from all her own millennia-old traditions too suddenly or too completely, in any department of life, most particularly in that in which it is most " essential that the highest traditions should prevail ". Technique and details, in regard to Education as well as all other activities, she may well take gladly, so far as they are found after due scrutiny to consist with those principles, out of the discoveries and re-discoveries and inventions of her younger and more vigorous cousins, the fifth sub-race of the Aryans, in theosophical phrase, now inhabiting Europe and America.

" They are the wise who concentrate attention on and hold fast to the fundamental principles, the root causes, the prime motives, the final ends and aims. Details are secondary and issue of themselves as corollaries from the principles; and they change and come and go with fluctuating environment.

" Health-bringing extracts should be collected assiduously from even poisonous substances; life-enhancing herbs from amidst unwholesome weeds; good sayings

from amongst the prattlings of children; examples of chivalrous conduct out of the deeds of even an enemy; and gold from the midst of dust and ore. Useful and beautiful arts, wise maxims, deathless words enshrining noble thoughts, tested rules of hygiene and cleanliness, good laws, new sciences, fine gems and jewels and works of art, and lovely brides for marriage—these should be gathered diligently wherever found ".[1]

It may be that when the now seemingly utterly antagonistic systems, (antagonistic more in theory than in practice), of Bolshevik Communism on the one hand, and Fascism-Nazism on the other, have completed their experiments and alterations of policy and settled down, they will find that the difference between them is after all not so very great, that both have come to much the same goal along at first divergent and then convergent paths, along the opposite halves of a circle as it were; for extremes meet. That this may be, it is necessary that their experiments should continue to be genuinely inspired by the desire for public good, by deliberate wish for the greatest happiness of

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[1] प्रयोजनेषु ये सक्ताः, न विशेषेषु, भारत ।
तान् अहम् पंडितान् मन्ये, विशेषास्तु प्रसंगिन· ॥

Mbh , Vidura-Nīṭi.

विषादप्यमृतं ग्राह्यं, बालादपि सुभाषितम ।
अमित्रादपि सद्वृत्तं, अमेध्यादपि कांचनम् ॥
स्त्रियो रत्नान्यथो विद्याः धर्माः शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥

Manu, ii, 239, 240.

the greatest number, not governed by the selfish interest of any dictatorial individual or clique, nor by blind hatred of any other country or school of thought, and be guided by open-minded readiness to modify in the light of experience. If this condition is fulfilled, then very probably both will, in the end, have accepted the *psychological principles* of Varṇ-Āshrama Ḍharma. In very broad terms, the two may be said to represent an excess of emphasis, Bolshevism on the principle of homo-geneity, Fascism, on that of hetero-geneity.[1] Yet both principles, both tendencies, are perpetually operant in Nature; each carries the other in its heart.[2] The One (the Same, *homos*) makes for Unity,

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[1] See Bergson, *Creative Evolution*, pp. 112 *et seq*, for illustration of extremely separative emphasis by the two kingdoms, vegetable and animal, of two complementary tendencies both contained in the "Original Impetus". Sānkhya and Veḍānṭa state the same law more fully, nay universally, by saying that every v y a k ṭ a, definite manifestation, is only an emphasising, in given yet changing time and in given yet ever changing space of one of the infinite aspects, all arranged in 'pairs of opposites', which are all simultaneously contained in the A-v y a k ṭ a-Infinite; सर्वं सर्वत्र सर्वदा । द्वंद्वमयं जगत् !

[2] सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत् ।
सर्वेषामेव भावानां सामान्यं वृद्धिकारणम् ।
ह्रासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु ॥ *Charaka.*

"Simi-larity, genera-lity, homo-gene-ity, genus, makes for unity and union; pecul-arity, specia-lity, hetero-geneity, species, makes for difference and separation. All things, beings, entities, are increased, expanded, by similarity, sameness; all are demarcated, marked off, limited, contracted, diminished, by peculiarity Both factors are ever at work in Nature".

uniformity, equality, liberty, fraternity ; the Other (*heteros*), the Many, for multiplicity, diversity, inequality, difference, paternity-maternity-filiety, seniority-juniority, superiority-inferiority, restraint and constraint. The Mānava Ḍharma gives its due share to each ; to the element of sameness between man and woman, and also to the element of difference between them.

In connection with the problem of co-education, what "the highest traditions" are, regarding man and woman, in Manu's Ḍharma, should be stated here. Many states and civilisations, existing side by side or one after another, have had their several traditions and ideals, each specially emphasising one or a few out of all the countless possible ways of gregarious human life—the Egyptian, the Chinese, the Sumerian, the Phœnician, the Chaldean, the Assyrian, the Persian, the Hebrew, the Greek, the Roman, the Peruvian, the Mexican, and hundreds of others which history has clean forgotten, and which are vaguely remembered by the Purāṇas, the Myths and the Legends, of the nations. Each has had its way, systematic or casual, for educating its younger generation so that it might live up to its own traditional ideals. For instance, in ancient Sparta, the tradition was that all boys were to become warriors, and all girls the mothers of warriors; hence the younger generation, of boys and youths, was brought up in a sort of barrack life by the state directly,

entirely separated from the girls and women, for the ideal of the State was to be a Military Organisation, of kshaṭṭriyas only; and very extraordinary was the way of bringing up of the youths, and of the family life generally.[1] All non-military work was done by slaves, helots—the perversion of shūḍras—who had no voice in and were not part of the State proper. Learning and trade, brāhmaṇas and vaishyas, were at a discount, practically *non est*. Society was dichotomised into soldier and slave, as modern western society, in the capitalist countries, is into rich and poor, financier and laborer. Apart from the very barbarous feature of the keeping of large numbers of human beings in absolute slavery, entirely at the mercy of their owners, for life or for death, the ideal was, in its way, a noble ideal, and served its own useful purpose in its day. But it was obviously very lopsided, from the old Indian standpoint.[2] The ideal of the European middle ages, for at least the nobility, the knightly class, the kshaṭṭriyas, (for those

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[1] See Plutarch, *Lives*, "Lycurgus", Xenophon's *Cyropedia* also describes a system of militarist education prevalent among the Persians in his day, yet very different from the Spartan. The Athenian system, contemporary with both, more or less, yet wholly different, also produced famous warriors.

[2] Aristotle criticises it as such, *Politics*, Bk. II, ch. ix, and Bk. VII, ch. xiv A very interesting observation is made in the latter place. "Kings are (in other countries) not so superior (in wisdom) to those they govern as Scylax informs us they *are* in India." It helps to confirm the view that Plato got his (confused) idea of philosopher-kings from India.

ages had their correspondents, in their clergy, their trade-guilds, their serfs and villeins, of the brāhmaṇas, vaishyas, and shūḍras also), was contained in the word 'chivalry', in etymological significance the same as vīra-ṭā.[1] It is now declared by some thoughtful western writers to have been 'unhealthy' as making woman more and more helpless and dependent on man. Other, equally noteworthy, writers think that it also served a very useful purpose in its time and place, as protecting woman from much harm when such protection was indispensable.[2] In the modern west all traditions have been flung into the melting pot, and, in the wake of the tumultuous movements there, similar confusion has come to the east. New ideals are being formed and experimented with. Bolshevik Russia is despotically bringing up its younger generation in Bolshevik ideas (not to say ideals, since not crystallised quite, yet); so Fascist Italy in Fascist; so Nazist Germany in Nazist; and other countries, and religious communities, in their own, whatever they may be. There is a dazing clash and din of battling views and activities.

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[1] 'Cheval-ier' and vī-ra both mean 'horse-man'; vi, horse, and īr, to ride or drive.

[2] How much such protection for women is needed even now, and even in the most super-civilised countries—for some idea of this, see pp. 501-503, *supra*, and the reports of crime against women and children that appear in the daily press of all countries. Ré the new Russia, see pp. 62-63 of the present writer's *Ancient* vs. *Modern Scientific Socialism*.

On the one hand, there is the Press of many varieties, 'party', 'venal', 'yellow', 'gutter', etc., ; with its alluring, demoralising, intellect-ruining, soul-corrupting, mania-sowing 'thrillers', 'hair-raisers', 'penny dreadfuls', its vulgar, brazen, fraudulent advertisements of health-destroying aphrodisiacs and alcoholic drinks and get-rich-quick lotteries, its booming of all sorts of artificialities and frivolities, its prospectuses of bogus companies, its malicious and deceitful political propaganda, its often foul-mouthed criminations and recriminations, its glorification of sensational crime and of imaginery super-clever and super-heroic criminals leading to the actual evolution in life of such criminals and the commission of such crimes, its interpretations of free love, its advocacy of 'companionate marriage' and easy divorce and abolition of all marriage and private property and religion, its obscene literature truckling to the most unwholesome toxin-breeding emotions and enacted and pictorially displayed in theatres and cinemas, and its intensive and extensive stimulation of the worst national, racial, creedal, class, and caste animosities. On the other hand, since external war went into abeyance in 1918, because of the exhaustion of all the belligerents, internal war has been raging in almost all countries, in the shape of relentless suppression and repression of rivals, by the stronger Parties, to the extent of secret assassinations and

open legalised wholesale massacres and shootings down and murderings and hangings.[1] Press and Party, brain and limbs, by mutual instigation, are saturating the mental and moral atmosphere of the human world with the mephitic vapours of greed, lust, and hate, the root-causes of all human miseries,[2] and in the ṭamas-darkness of mind created by that pervasive miasma, are pushing each other, and all humanity, towards the abyss. The chances are becoming more and more heavy that in this tremendous conflict of opinions and actions, this ḍéva-asura sangrāma, this battle of the 'gods' and the 'titans', of the 'divine' and the 'demoniac' principles and ideals, the more sober elements may be overpowered, all sanity destroyed, and the 'satanic' ideals of 'the blonde savage', of 'might is right', of Shakṭi (not helping but) trampling upon Shiva, prevail and bring about another and worse Armageddon and destroy civilisation. Some hope may perhaps be drawn from the fact that Russia, after orgies of blood and lust in the early days of her revolution, seems now to be settling down to comparatively sober ways[3];

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[1] *Vide* the history, since the close of the World-War, of Russia, Italy, Angora-Turkey, India, Egypt, Greece, Spain, even France and England and U.S A., and finally Germany with its shooting down of seventy-seven leading men, by the Nazis, in July 1934, (seventy-seven by official admission, hundreds by popular rumour) by executive order, without trial.

[2] *Gīṭā*, xvi, 21.

[3] In Russia too, however, sixty-six men were hanged or shot in November, 1934, by the Soviet Government, after the

but her non-recognition of, or rather still-continuing active opposition to, even genuine Religion, lawful Property, and sanctified Family-life, Ḍharma, Arṭha, and Kāma, is the vitiating defect and source of danger which may yet hurl her into madness.

In contrast with all this, the ḍaiva or 'godly' ideals—and 'ideas move the world'—that Manu has endeavoured to instil into the hearts of all his children are these:

Women were created to be *mothers*, men to be *fathers*. Manhood and womanhood have no other meaning and purpose. Because motherhood and fatherhood are not possible, the one without the other, therefore the path of life must be trodden by husband and wife together, and life's duties must be performed by them in constant companionship. They ought to be wrapt up in each other, by virtue of the physical, mental, and spiritual energy gathered *by both* through unsoiled, unsullied, pre-marital virginity and purity, brahmacharya. So only can they discharge their *conjoint* duties successfully. The duty of each is a half-duty. The duties of the two together make up the whole of Ḍharma-Duty. The congenital social debt of the human being to the ancestors cannot be repaid, and moksha-freedom from it cannot be gained, unless he and she rear up a good child as he and she have himself and herself been reared. The child born of wedlock, sanctified by public recognition, is the child that can take over the parents' congenital debt to the ancestors and keep their memory alive; he is the lawful, dutiful, rightful child. The children born of random wanton lust, not knowing and not known to their true parents, cannot discharge this high psychical and spiritual function of giving immortality

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assassination of one member of the Central Presidium. In India, there are hundreds of 'detenus' without trial, at the end of 1934.

to the parent by keeping his memory alive. The person who lives for himself, his own little physical self and its sense-pleasures, he lives for the fleeting, the mortal, for the sinking of his soul also into death with his body. He who lives for children, and therefore for children's children and all related humanity in perpetuity, his conscious individuality stretches out into a perpetual succession of generation after generation, he lives for immortality, his consciousness embraces others, other selves, the Countless, the Infinite. Puṭ means nara-ka, the 'mannikin', the 'small and degenerate man', the 'purgatorial man', 'purgatory'; ṭrā means to protect; because a child enlarges and stretches out the parent's mind, heart, soul, consciousness, out of the narrow finitude and mortality of his own miserable little ego-ism, of the single body of perishing flesh, into the continuous infinitude and immortality of ever-widening limitless altruism, and makes him realise his relationship with all the countless generations, past and present and future, therefore has the child been named, by the Self-existent Divine Instinct-Intuition inherent in humanity, as puṭ-ṭra, the 'Saviour' of manhood and womanhood from degeneracy into utter selfishness, and 'from all the mania, the purgatory, the hell,' that it implies and involves. To live for only the small self is to die; to live for others is to live infinitely ".[1]

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[1] ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् । *Aṭharva-Véḍa,* xi, 5, 18.

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ।
अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ॥
तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम् ॥
पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकानाप्नोति, सद्भिः साध्वीति चोच्यते ॥
प्रजनार्थं स्त्रियः सृष्टाः, संतानार्थं च मानवाः ।
तस्मात्साधारणो धर्मः श्रुतौ पत्न्या सहोदितः ॥
ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः ।

To hand on the torch of life undimmed; nay, brighter, to rear up a younger generation that may be better in every respect than the older—this

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पितॄणामनृणश्चैव, स तस्मात्सर्वमर्हति ॥
यस्मिन् ऋणं संनयति, येन चानंत्यमश्नुते ।
स एव धर्मजः पुत्रः, कामजान् इतरान् विदुः ॥
पुत्रेण लोकान् जयति, पौत्रेणानन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपम् ॥
पुन्नाम्नो नरकाद् यस्मात् त्रायते पितरं सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

Manu, ix, 29, 96, 101, 102, 106, 107, 137, 138.

भुंजते ते त्वघं पापाः ये पचंत्यात्मकारणात् ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिंद्रियारामो मोघं पार्थ स जीवति ॥ *Gītā*, iii, 13, 16.

For explanation of how the individual soul may lose its chance of immortality, see *Isis Unveiled*, ii, 368, 369, and *The Early Teachings of the Masters*; of how honor, name and fame, remembrance by successive generations, *shrāḍḍha*, prolongs 'the heaven-life' of a soul, gives it comparative immortality, see the story of Yayāṭi's fall from heaven and reascent thereto, in the *Mahā-bhārata*, and also the present writer's *Kṛishṇa*, p. 116. Fame, won by righteousness, is food for the 'mental body', *sūkshma-sharīra* For further considerations as to how the Family-Home is the first and best school of true socialism, see the present writer's *Ancient* vs. *Modern Socialism*, pp. 55-60 Persons who have lived self-centred lives of only personal physical enjoyment unrefined by sincere love for others, and have avoided family-responsibilities—the class is said to be growing in the west, and is the new form of the hypocritical false monks and friars of the west and the *faqirs* and *sannyāsis* and *bairāgis* of the east (among whom are to be largely found the correspondents of the hoboes, apāché, tramps, sundowners, etc,, of the west)—find that after carnal passions and the keenness of the senses have become exhausted and the body enfeebled, as it must be sooner or later, they have nothing left to live for, no

is the prime duty of men and women as men and women. So only can they repay the congenital social debts and win their own freedom.[1] Not only to procreate, by the pure-minded exercise of the holy, the divine, power of creation, but also to *rear* children properly, a mother *and* a father, both, are needed, who will behave to them, love them and guard them, nourish them and guide them, as only mother and father can. Exceptions only prove the rule. Plato's inchoate ideas, confused and distorted echoes of what he may have heard from Indian visitors to Greece, or Greek visitors to India [2],

satisfying interest in life, while the intensely selfish craving to live becomes fiercer. 'Solitaries' among animals, as elephants, become 'rogues', or as tigers, 'man-eaters' 'Solitary' human beings, if they have not cultivated Spirituality, become, by the law of *demon est deus inversus*, drunkards trying to drown their de-sola-tion in drink, or blasé criminals of sorts, or cunning and ruthless fiends endeavouring to ruin the bodies and souls of others as they have ruined their own, prolonging their own accursed and terrible existence in the remnants of their life on earth and in post mortem astral conditions, by physical and psychical vampirism, and seeking delirious consola-tion in such company of maniacs—manu-factured by themselves and constituting their terrible 'progeny' by hate instead of love. Nature makes compensations, some time, some where, for these horrors, no doubt, by the Law of Balance, but the path of wisdom is to try our utmost to avoid sinning and suffering and then being compensated afterwards. The 'solitary' *with* Spirituality, the kévalī of the yoga, the mukṭa, 'free from all sense of duality' of the Veḍānṭa, *per contra*, sees the One 'Sole' Self in all living things, and identifying himself with that Self, attains the Immortality of compassionate Altruism and Universalism.

[1] See ch. i, *supra* ; प्रजातन्तुं मा व्यवच्छेत्सीः, "Let not the continuous line of progeny be broken" ; *Taiṭṭirīya Upanishat*

[2] See Plato, *Republic*, for these ideas of Plato, and *The Cambridge History of India* for accounts of the earliest known intercourse between India and the western world.

about guardians-citizens and rulers-philosophers (a con-fusion of brāhmaṇas with kshaṭṭriyas) having no families and no family-ties (a further mix-up of the gṛhasṭha-householder's functions with the stage and state and duties of the vanasṭha-'retired' or even the sannyāsī-anchorite)—such ideas show very bad psychology from the Indian standpoint. Such persons would be lacking altogether in the experience, and therefore the understanding, of the requirements of the family-life of the mass of the citizens over whom they were to be guardians and rulers. They would be very unbalanced philosophers, without heart-contact with the realities of life, and very unsympathetic guardians. No amount of pseudo-scientific artificial hatching of human eggs in crèches, without the truly scientific natural vital psychical nourishment of maternal and paternal love and brooding, would produce physically, mentally, and morally sane generations of human beings. It might, perhaps, of physically healthy animals, though even that is doubtful. It has to be remembered, here, that, on the one hand, it is only in rare cases that a man or a woman, if not childless, can love and care for another's child with the same solicitous affection as he would his or her own; that, on the other hand, human beings, ordinarily, become able to sympathise intelligently in other persons' cares over their children only after having children of their own; and that parental love, and the superphysical

emanations from the parental bodies that take place during surges of such love, are positive and much-needed food for the child, as much as the mother's milk, which is the visible physical incarnation and overflow of maternal love. Manu's system, which Plato attempted to reproduce with such serious imperfections, has effective and ample provision for the best types of (1) guiding and legislating scientist-philosophers of the brāhmaṇa quality, mostly in the 'retired' stage, and (2) guided and executive ruler-guardians of the kshaṭṭriya quality, mostly in the 'household' stage, *because* it insists on dutiful experience of the discipline of the family life as well as, subsequently, of the 'retired' life, by them all.

Neither men nor women were primarily created such by Nature, to be presidents or dictators, journalists, shoemakers, lawyers, orators or constables, commissars, premiers, tailors or kings or queens, mill-hands, diggers, sweepers, porters or emperors or empresses, boot-blacks, judges, soldiers, doctors, engineers or bankers, or even philosophers, scientists, priests or poets, or even agriculturists, the foundation of all the others. These thousand and one varieties of the human being, in terms of occupations, are all the more or less artificial bye-products of Human Life. Their specialism or expertism is not the primary purpose of their being; it is all mere means to the happy home as end, the happy home which

means—mutually affectionate father, mother, children, the happy homes of the experts and the specialists as well as those of the vast lay public, to subserve whom is the one reason for the existence of these experts when they deserve to exist at all. The primary purpose is that they and all the lay public which maintains them should experience all that is meant by 'motherhood' and 'fatherhood' and 'childhood'. The child transfigures animal man and animal woman into human father and human mother, transmutes and sublimates the carnal lusts and passions (which fade and change rapidly) of mutually-pledged parents into spiritual loves and affections (which last and grow perpetually), and makes heaven of earth, even in humble cottages—if the vicious condition of social mis-organisation and confusion, and the sovereignty of capitalist greed, imperialist arrogance, and militarist terrorism does not make hell of that earth overwhelmingly. All the thousands of occupations in which human beings are engaged, many useful, many useless, many positively baneful, are but so many different settings in which that primary purpose may be realised multifariously, fully, or very imperfectly, or not at all, or may be positively marred, according to the nature of the occupation and the social structure.

What words more significant than Father, Mother, Child, of all the best and noblest emotions,

the most profound and most spiritual experiences, the most perpetual self-denial for the sake of others? We have seen before that even in the modern west, thoughtful persons are beginning to recognise that the highest ideal is to be like God.[1] Is not the dearest, the greatest name of God 'Our Father in heaven', Jagaṭ-Piṭā, Kḥāliq; of his consort, His Sva-bhāva, His Prakṛṭi, His Nature, ever un-divorceable from Him-Self, 'Mother-Nature', Loka-Māṭā, Jagaḍ-Ambā, Jagaḍ-Dhāṭrī, 'the Holy Ghost', Umm?

> I am (the Supreme Self is) the Father, the Mother, the Nurse, the Grandparent, of this whole ever-going Uni-verse.[2]

Such are the considerations which should be borne in mind when we are trying to interpret the spirit of Manu's views in regard to women's education generally and co-education of boys and girls specially.

Scholars have latterly been at work in different parts of India, trying to find out the methods of education followed here, in the course of the many (twenty to thirty) past centuries, and piece together something like a continuous description from the brief texts on the subject available here and there in Samskṛṭ, Pālī, and Prākṛṭ books, of the Vedic,

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[1] See p. 203, *supra*.

[2] पिताऽहमस्य जगतः माता धाता पितामहः। *Gīṭā*, ix, 17; See also *The Essential Unity of All Religions*, pp. 137-140.

throughout, of all economic levels. Generally speaking, excepting the families of specially learned men, the cultural level of man and woman in the vast majority of families has been much the same in all times. On the other hand, in many instances, learned fathers have seen that their daughters became learned too, though, so far as is known, without any co-education outside the family. Samskṛṭ literature possesses some famous women-authors even in mathematics and metaphysics, and of course in poetry. Indian history knows of many great and good women-rulers. In the Purāṇic pantheon, the goddesses are more whole-heartedly worshipped than the gods. To-day, the affairs and properties of hundreds of large families are being managed ably in all parts of the country, by widows, revered by their children and honored by their kinsmen, who have not received the modern sort of university education, but are well-versed in that deep knowledge of human life and human nature which is enshrined in the Purāṇas and the Iṭihāsas. Of course there has been great degeneration, as in other departments of life, so also in the relations of the two halves of humanity, but probably the conditions in this respect are even yet not much worse in India than in the west. The ancient ideals have no doubt been dragged down into the mire of sensuosity and masculine arrogance. But all this is reason for only rescuing those ideals from that

mire, and tenderly washing and wiping them clean and enshrining them anew in our hearts and worshipping them devotedly. And, fortunately and indeed inevitably, awakened India, struggling to win back her nearly lost soul and set her house in order afresh her-self, is putting as much energy into 'woman's uplift' as into any other important line of work, and within the last decade and a half the womanhood of India has shown that it had all along held extraordinary reserves of capacity.

Change of heart, change of spirit, more mutual reverence, more parental feeling and less sensuosity —this is far more needed than utter uniformity of intellectual furnishing and social functioning in Society as between man and woman, which uniformity is obviously implied by co-education. The Woman-Mother has to be persistently, insistently, consistently treated as really the *better* half of humanity, the Custodian of the Church and the Bread of Life and the Children, of Dharma and Arṭha and Kama, of Religion and Property and Family, of the True and the Good and the Beautiful. The modern revolt against these time-old Fundamental Institutions of Human Society—most glaringly prominent in the Russian Revolution—is due only to their gross corruption and perversion into Priestcraft, Financiercraft, and Lustcraft. These last have to be fought against and destroyed, no doubt, but the everlastingly

true Old Ideals have to be restored, in new *garb*, it may be, in keeping with the new conditions of life in the Age of Material Science and Machinery, but in *essence* the same as described and prescribed by Spiritual Science.[1]

The clothing of human beings has changed and continues to change in form and fashion from place to place and time to time; but their anatomy and physiology and also psychology have remained, in essentials, the same for hundreds of thousands of years now. No doubt, in far past ages, as in some savage tribes to-day, bone and muscle and brute instincts and passions were more prominent, and brain and intellect less so, than to-day; but the deepest needs of head and heart and stomach were and are always the same in essence, and the psycho-physical constitutions of man and woman have always been partly similar, partly different, wholly complementary. Let the refinement of the primary instincts be carried to the farthest it can; for advance in such refinement means advance in genuine civilisation; but let no thoughtless and harmful effort be made to prematurely abolish the distinctions made by Nature. In its own good time, ages and eons hence, the Oversoul of Humanity will bring about again, on a higher

[1] For fuller discussion of these fundamental requirements of human nature, with special reference to the battling 'isms' of to-day, see the present writer's *Ancient* vs. *Modern Scientific Socialism*.

level, the androgynous state that belonged to the human being ages and eons ago.

Note on Co-education in Russia and other countries

The eyes of all countries are turned to day towards the experiments going on in Russia, on the one hand, and in Italy, on the other. A note showing particularly what they are doing in respect of co-education may be in place.

M. Hindus, *The Great Offensive* (pub. 1933), p 187, says: "Now there is not a single school, from kindergarten to university, that is not co-educational," in Russia.

Prof. A. J. Pearson, in an article (reproduced from *De Moines Register* in the Indian papers for August, 1933) on "Russia's War on Illiteracy", says:

"Lenin and his associates, unafraid to explore unchartered seas of the political and social reconstruction, granted woman a totally new status . . . giving her all the rights and privileges that man enjoys.[1] . . . Now we find her occupying positions of responsibility on the government commissions and on the governing boards of big business. 150,000 women are members of the administrative groups that manage collective committee and State farms. 185 are on the All-Union Central Executive Committee . . Of the three million members of the Communist Party, one half million are women. 25,000 are tractor-drivers on collective or State farms. In 1932, women workers in factories numbered 1,720,700. Women are found in increasing numbers in all forms of industry, machine construction, textile factories, metallurgical works, chemical laboratories, in engine rooms, ranging from coal-heavers to engineers and members of the engineering staff. The number of skilled technicians is increasing at a more rapid rate among the women than the men . . . Women (have now much) greater opportunities for training and discipline, along strictly utilitarian

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[1] See pp. 474-476, *supra*.

lines. After the War, the technical schools, up to then reserved for men, were thrown open to women, and the latter were glad to avail themselves of the opportunity to prepare for new occupations . . . Women students, in the Workers' Schools, in 1932 . . . (numbered) 47,000; in the technicums . . . 272,800; in the higher technical schools, 148,400. It is estimated that ten million women have completed citizenship courses, conducted for the most part in connection with co-operative societies and delegates' conferences, in the last half-dozen years . . . The government organs report that eight million illiterate women learned to read and write in 1932 . . . After due allowance for exaggeration we are forced to admit that the Soviet women have made great progress in preparing themselves for active participation in agriculture, the industries, and public life . . . At the twentieth anniversary of the International Women's Day, celebrated in Moscow on 8th March, 1933, twelve women were decorated with the Order of Irine and seventeen with the Order of the Red Banner of Labor . . . In addition to preparation for business, the professions, and government service, *women receive also military training* . . . (but it) is voluntary . . . The education women receive under the Bolshevik government is exclusively utilitarian. It is strictly 'of the earth, earthy'. The uplifting ideals of life . . . are not there to inspire them. Ideals of poetry, beauty, romance, do not enter into their lives to take their minds away from the furrow and the clod. Soviet law recognises no parental rights having precedence over those of the State. The State, taking the child already in the pre-school state, determines the nature of the education it is to receive. The marriage code of 1918 required a civil marriage ceremony . . . but since 1927 an unregistered marriage is just as legal as a registered one Registration, if executed, is only for the convenience of the Government in fixing sums that each parent is to contribute to the support of the child in case the parents separate. Under the new code, all children are legitimate even if their parents are not registered as man and wife. The new order of things is dealing the family unit a hard blow."

An Indian visitor to Russia, writing under the initials "P. K. B." in the *Leader* (of Allahabad) date

11-9-1933, may be quoted to supplement the above. He says:

"The Cathedral (in Leningrad) is now an anti-religious museum where lectures are delivered and vigorous propaganda is now being carried on in favor of a scientific and rational outlook upon life, and the museum itself is a vast storehouse of anti-religious materials. But no view is forced upon the people, and a few churches still exist, but, instead of enjoying a State grant, they have to pay rent to the Government. This anti-religious upheaval has wrought a great change in social and economic life, visible in the emancipation of women and great industrial progress ... In factories, in the judiciary, in civil engineering, as tram conductors, or as customs officers, women have taken their places by the side of men ... The independence of the sexes makes it constitutionally obligatory upon every man or woman to earn his or her own livelihood ... Women are as keen on work as men, and abhor an idle and parasitical existence Most of them go to work either in the factory or the field, and domestic happiness is maintained through this vocational separation rather than through the constant attendance in the kitchen ... We could not visit the marriage and divorce bureaus ... But I am inclined to think that the stories about Russian divorces are grossly exaggerated, for though there is a greater freedom in the matter of divorce, I can confidently assert that there are as many happily married couples in Russia as can be found in any part of the civilised world. The State is both the father and the mother and takes upon itself the supreme task of bringing up children. In Moscow we saw two nurseries or créches, attached to a collective farm for the children of the farmers who worked on that farm. One was for children between two months and three years; the other between three and seven years The children are well looked after by efficiently trained nurses during the working hours of their mothers,[1] and a qualified doctor is always in

[1] Presumably, outside the working hours, mothers and children can be together That is enough for the purpose of keeping up the 'family' spirit; in all countries, such women

attendance. At seven a child must go to receive his (or her) primary education. At this stage the home must surrender its claims to the state, for the Government desires to bring up its younger subjects on a uniform level. This primary education terminates at fourteen, when a boy (or girl) is free to choose his (or her) own vocation. There are research institutes and colleges and universities for various professions, and a student can go to any of these where he (or she) is maintained at the expense of the state". The school years are now being extended from the fourteenth to the seventeenth; the next two are given to vocational training; the next two to military; see M. Hindus, *The Great Offensive*, chapter on "Schools", which gives full statistical figures, and *Twelve Studies in Russia*, edited by M. I. Cole, chapter on "Women and Children".

In Italy, education is compulsory and free in elementary schools up to twelve years of age, there are *separate schools* for boys and girls, "new text-books are to be written in order that children may be brought up in the Fascist spirit", "compulsory religious instruction was restored (in 1922) in the form established by the Catholic tradition", "special schools are provided for girls of the wealthier classes", infant welfare and domestic economy are taught specially to women, instruction in rural pursuits is given to peasant women; "Italy has made great changes since the World War in its educational policy for women; ... women were forced into men's occupations; ... the need for more preliminary training was met by permitting them to go to the higher schools for boys; as the numbers increased and Italy had neither time nor money to build separate schools, *co-education* exists in the *higher schools* leading to the *universities* many of which are now open to women".[1]

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as are compelled by economic necessity or other causes to be away from home, have to arrange for their children to be looked after by others. The credit of New Russia is that it has arranged for this, as for many other things, to be done systematically, on a thought-out *plan*

[1] This paragraph is based upon, and the words between quotation-marks are taken from the *Enc Brit.*, 14th edn, Arts: on "Education," "Co-education", "Russia", "Italy".

Thus the 'extremes' of Bolshevism and Fascism have 'met' in respect of co-education (as in several other respects), largely under the compulsion of economic necessity at bottom. India seems to be driven along in the same direction by the same cause. If that cause did not exist, and if equality of the social status of man and woman was actually practised in daily life and conduct (as it is recognised in theory), then India certainly, and many other countries probably, would dispense with co-education, during the years of adolescence at least; while the women studying in the universities would be exceptional and few. Being votaries of the goddess Saraswatī-Minervā, these last would probably be temperamentally frigid, would like to imitate their favorite deity in respect of avoiding marriage, and be competent to escape nerve storms, mental shocks, and emotional pitfalls (which leave behind permanent wounds, malformations, neuroses, and aches, in the *psyche*, the mind, the nervous system, even if outward consequences to the *physique*, the body, may be avoided by the use of the devices of "revolutionised morals"). As to whether the driving of women into the economic struggle for bread is right— the ancient Indian ideals on the subject have been dealt with before.[1] As it is, the struggle for bread is hard enough everywhere, and particularly so in India at the present time, even without women coming into it, for special political reasons, foreign exploitation, etc., as well as the biological one of enormous increase in the population.

How to ease this terrible economic struggle? The only answer to this is: "By proper and effective Social Organisation, along the lines of Varṇa-and-Āshrama-Ḍharma", the outlining and illustrating of various aspects of which is the theme of this work, and, more or less, of almost all the other works of the present writer, particularly of *The Crux in Politics or Who should be Legislators*, *The Outline Scheme of Swarāj*, *Social Reconstruction*, and *Ancient* vs. *Modern Scientific Socialism*. Proper Educational Organisation is an essential part of such Social Organisation, and educational theory and

[1] See pp. 464-486, *supra*.

for adolescent and even perhaps adult youths and maids, as will help them to achieve pre-marital purity and virginity (for *both* men and women), and thereby successfully prepare the best, purest, strongest, seed and soil respectively, will lead to sacramental and permanent marriage (exceptional dissolutions, to be specially provided for, only proving the rule), and to the life of the family as the unit of society.

Kālidāsa tells us in *Raghu-vamsha* that queen Sudakshiṇā and king Dilīpa obtained a son late in life, after much vow and vigil and prayer.

रथांगनाम्नोरिव भावबन्धनं बभूव यत्प्रेम परस्पराश्रयम् ।
विभक्तमप्येकसुतेन तत्तयोः परस्परस्योपरि पर्यचीयत ॥

"The child, *dividing* the mutual love of the father and the mother, yet *multiplied* it and made it the greater between all three." That boy became the famous king Raghu, who gave to the Surya-vamsha, the 'Solar Dynasty', the additional name of Raghu-vamsha, and Rāma was his descendant. Thus does a child bind father and mother together, and make the 'family' permanent, and perpetuate memory, name, fame, and therefore 'heaven'. But, be it noted, the child must be longed for, not unwanted, must be the child of deep spiritual as well as physical affection between the parents, the child of vows and vigils and prayers and not of 'wild oats', and should be one, or one of very few, and not of very many, for excess of progeny is, in its own way, as prolific of miseries as deliberate childlessness. The Purāṇic story of Nārada and the Hary-ashvas and the Shabal-āshvas (see p. 43, *supra*) conveys that lesson also; there must not be more population than Mother Earth can easily nurse and nourish.

Maurice Hindus, in *Humanity Uprooted*, Ch. XVII, on "Woman", says: "The Russian Woman, through the Revolution, has attained complete legal, . . . social, . . . cultural, . . . economic, equality with man, . . . and equality in a phase of life in which she has for centuries been discriminated against with especial cruelty, . . . (*i.e.*) the matter of sex." The principles of Manu,

if they are *followed*, and not flouted, in practice, ensure for woman all such equality and *more.* [1] As to the possibility of principles being "honored more in the breach than in the observance", that is *as much* present in the Bolshevik régime as in Manu's Scheme; for all the 'equality' that women now pŏssess in Russia has been gained by them, not by military prowess exercised against the men, but by the *voluntary recognition* of their indubitable rights by the men, which recognition is an element of very great righteousness in that régime, though some of the details and also the principles thereof may, from our standpoint, be very wrong. A recrudescence of 'masculine' arrogance and brutality may again deprive the women of this equality, and it is difficult to say that women would not find themselves worse off, then, than even under Czarist Russia. Group-rape was frequent in the early days of the Russian Revolution. Western Europe, 'chivalrous' Europe, has all along been speaking of woman as "the better half" of humanity and treating her as "the worse half".

More upon this subject may have to be said later in dealing with the problems of Domesticity.

In the meanwhile, if we consider the figures supplied by Prof. Pearson, in comparison with the figures for women's education in the other advanced countries of the West, France, Germany, Britain, U. S. A., we will probably find that so far as higher 'cultural' education is concerned, the percentage of women students in the Universities is perhaps higher in these other countries than in Russia, as yet, and an increasing number is going into the professions and occupations so far reserved for men only; that in the technical courses, the proportion of women students is probably greater in Russia now; that in the harder and poorer occupations of unskilled

[1] See p. 484, *supra*. That even in Communist Russia, together with all sorts of equality with man, the "kitchen" still remains woman's special domain—see this for proof: "Then we proceeded to the community kitchen... The workers in the kitchen were Ukrainian women who, like Cossack women, are famed for the high quality of their house-keeping, and they kept this community kitchen as clean as they would their own at home": M. Hindus, *The Great Offensive*, p. 241.

or little-skilled labor, which absorb far the larger part of the population everywhere, and also in respect of mere literacy and citizenship courses, the proportion is much the same in Russia as in any other country;[1] that in Russia, the education of women has been made as *systematic and widespread* as that of the men, which is a praiseworthy feature, by means of co-education, which is a debatable and dangerous feature; and that in the more intellectual occupations and public offices, women are more prominently and numerously associated with men; but also that, with all the recognition or the grant of all the equalities above-mentioned to women, the temperaments, the psycho-physical constitutions, of man and woman, have not yet begun to show any tendency to become *similarised*, that women continue to be more *home*-ly, emotional, intuitional, idealistic, sentimental (if we may not say spiritual), and men more erratic, intellectual, realistic, material.[2]

The proclivity in almost every country to-day is to run in the same direction, including India. Indeed it began in western Europe and U.S.A. many decades ago, and the Russian Revolution has only given systematic expression to it, so far as Education in the broad sense is concerned. This systematic regulation is to be welcomed heartily. What requires very careful consideration, however, is the nature and the subjects of the education, and how far co-education is desirable and how far not.

India has now a Women's University, in Poona, which, while it recognises, in its courses of instruction,

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[1] "We speak of 'the battle of the mind', but how many are really occupied with it? And how many understanding, sympathetic, on-lookers does it enrol? Or 'the woman's problem' —how many women have problems? In proportion to the sum-total of European women, it is a dwindling minority of women who really live in the Europe of today; and these, moreover, are city-dwellers and belong—I say it purposely—to complicated humanity. This must always be so, since it is only the few who express with any distinctness the spirit of the time": C. G. Jung, *Contributions to Analytical Psychology*, chapter on "Women in Europe", p. 165.

[2] See M. Hindus, *Humanity Uprooted*, pp. 280-283, and *The Great Offensive*, pp. 152-158.

the difference of woman's vocation in life from man's, is conducted more or less on the lines of modern universities. A number of Mahilā Vidyā-pīthas or Kanyā Gurukulas, trying to combine the ancient traditions with modern ideas, have also been founded in several parts of the country, and are reported to be well-attended and flourishing. Girls' Schools are springing up and multiplying in all the larger municipalities, which are carried on on much the same lines as the Boys' Schools; also, Women's Colleges, here and there, in the more important towns, preparing for the same University examinations as the Men's Colleges. These are conducted mostly on the principle of separate education, and not co-education. But, as in the case of Italy, economic causes are driving India also towards co-education in the Colleges and Universities. Thus, in some Colleges in Calcutta, Poona, Bombay, hundreds of women are hearing lectures and some working in laboratories along with the men, though they sit in separate groups in the classes. But in some other Colleges, they have arranged for a two-shift system, the women studying in one shift, the men in the other. As yet, the popular feeling is against co-education, especially in the adolescent and later stages. Trained women-teachers, M. A.'s and B. T.'s with practical experience of teaching, now and then support this popular feeling by their writings in the journals. Scandals have arisen here and there, not only in connection with institutions which give co-education, but also others where only girls and women are taught but men are teachers and professors, or the neighbouring houses are occupied by vicious persons, or the street frequented by bad characters; but these scandals have been either really few, or, through that suppression which is so common in sex-affairs and leads to so much neurotic disease, not many have come into the public press, so far. Public opinion is also growing against the giving of the same university education to women as to men. When thousands upon thousands of men-graduates cannot find employment, and even cases of suicide among such are reported almost every week in the papers, it is beginning to be felt that the output of numerous women-graduates is not likely to help the country. Such women-graduates are, for the time being,

economically more fortunate than their graduate brothers, because they often find employment in the Girls' Schools that are increasing at the moment. But the glut is not far off. The women-teachers can teach only what they have themselves learnt; and so far as the university courses are concerned, the country is realising that these courses are very useless and do not help in dealing with the realities of life; they fit only for the un-productive vocations, not those which help the production of the *necessaries* of life; they multiply only 'parasites' so to say; if a paradox may be permitted, they reproduce and multiply sterility. If this is the feeling with regard to men's education, much more will it be so, bye and bye, with regard to women's education on the same lines. That women-graduates have to seek and find employment in Girls' Schools in order to add to the income of their families, perhaps supply the only income now and then, is matter for sadness rather than rejoicing, from the old standpoint. Only after Society and State have arranged for a *sufficient production, and supply to all*, of the *necessaries* of life, would such employment of women and the multiplication of Girls' Schools and Women's Colleges be matter for rejoicing, from the standpoint of culture, fine arts, domestic science. Also, it is seen that many of these girl-graduates, somehow or other, become unfitted (by change of psycho-physical temperament caused by such education, through nervous strain, or by the acquisition of special views as to the standard of living and the qualities required in a life-partner, etc.), for the art of making the happy home, and playing the Mother's part in life's drama, and creating "that sweetest of all sweet harmonies, the harmony of two hearts." They become fated to remain unmarried Misses Saraswaṭī to the end of their lives. Yet the natural craving in the large majority of feminine hearts is to become married Lakshmis and Anna-pūrṇās of family-homes, even after receiving high education. Presumably the latter two goddesses are no less cultured and no less (perhaps more) 'wise' (because of their closer contact with the realities of family-life and responsibility for others), if perhaps less expert in specialist learning, than Saraswatī. How deep-rooted in woman's breast this craving for married life and maternity is, and how

pathetically it is frustrated in current conditions, is witnessed by the simple experience of an Indian Professor who visited Germany in 1934. He met groups of post-graduate women students in Universities and asked them why they did not marry, and they replied: "We want very much to, but no one cares to marry us". The economic difficulty is the main cause there. In India, besides the reason mentioned before, a cause for woman-graduates not marrying is that such of them as secure employment as teachers are naturally not willing to give it up, as they would have to, to go and live with their husbands.

The nett result of all such considerations is to strengthen the views expressed at pp. 464-486 *supra*, *viz.*, that the education of girls and women should no doubt be promoted and ensured as systematically as that of boys and men, but with the definite purpose of fitting them for the special vocation of woman in the family and in society (exceptions being surely provided for, as always); and should be carried on mostly separately, after the years of childhood. Equality of status with man should be secured for woman—*not* on the principle on which the so-called "Great Powers" (powers for evil mostly and not for good, to-day) are trying to secure equality with one another, by each *arming* itself *equally* and *similarly* with, or rather more strongly than, any and every other, and raising tariff-walls *equally* and *similarly* high with, or higher than, those of any and every other, all which can lead only to worse and worse economic and martial war, *but*—by studiously recognising and practising the principle of *supplementation* and *complementation* of, and co-operation with, each other, through discharge of supplementary and complementary individual, family, and social duties and functions, the principle of throwing away the arms and breaking down the walls and promoting free exchange of the special and superfluous products of one another. But this is scarcely possible in the present conditions of incessant flux, confusion, perplexity; it requires a settled Social Organisation, and organisation means partition of functions between separate but co-operating organs.

A few more quotations from the papers of the day will throw light on what has been said above.

In the course of the Annual Statement of the work of the Benares University during 1933, the Vice-Chancellor says: "The Women's Hostel is a residential College, and accommodates a hundred women-students. We have *stopped co-education* up to the B.A. classes. For the M.A. classes women students receive instruction with their brother students in the general classes. A *separate staff of ladies* has been engaged to impart instruction in the College itself. B.A. classes have been opened in it this year, and the staff of ladies has been further strengthened." In the 'Conclusion', he says: "What kind of education should be imparted in the country? What changes should be made in the educational programme of the country? These and similar other questions are being asked and answered by eminent men in the country. It has become obvious that *an education which* does not enable a student to earn a decent living after twenty-five years of hard work in School and College is *not worth having*. We must mould our educational policy in such a way that we *ensure* a sufficient amount of *vocational training* to the youth of the country, and this training must be imparted through the medium of the mother-tongue and not of a foreign tongue." An Appendix to the Statement says that in the Boys' School attached to the University, "the total number of students on the rolls is 1,124", and "the Girls' School has 468 students." This proportion is eloquent of the enormous advance that has been made in Girls' Education, along modern lines, in even an 'orthodox' town like Benares, where there was practically none, thirty years ago, when this Girls' School was founded by Annie Besant and her colleagues, a few years after the Central Hindu College was founded by them. In his Convocation Address to the Benares University in the same year, 1933, the venerable Āchārya Sir P.C. Ray, *doyen* of Indian Chemists, speaking out of nearly fifty years experience of education in India, pointed out in strong terms the futility of the current system, its vast waste on unnecessary buildings, etc., and its failure to achieve the proper ends of education, refinement of mind and livelihood of body.

Delivering the Convocation Address of the Allahabad University, on 13th November, 1934, Sir S. Radhakrishnan, philosopher of international repute, member of the Intellectual Co-operation Committee of the League of Nations, himself Vice-Chancellor of the Andhra University, therefore possessed of all the experience needed to speak with confidence on the subject, said: "Unemployment is the lot of many University men the world over. There is *something wrong* about a *system* which turns out men who are not wanted by the society which has paid for their training . . . There is a remarkable agreement among educationists to-day that the *system of education requires drastic revision* from the foundation to the flagpole. It is *out of date* and *unsuited* to modern conditions and involves *colossal waste* of intellect and energy . . . Secondary education must be so organised as to give a general cultural standard to the bulk of the population and enable them at the same time to face the varied requirements of practical life . . . Technical Schools should train our youths not merely for urban occupations, because the country is fundamentally rural. Agriculture is the foundation of Indian life and will continue to be so for a long time to come . . . Universities, which have for their function the conserving and dispensing of the best traditions of human thought and conduct, are deeply affected by the great moral issues about the first principles of *social organisation,* which these questions raise . . . Without any *clear vision of humanity's goal*, our leaders set forth programmes which they value more than the lives of their fellowmen". Subsequent Convocation addresses by other experienced and prominent men, officials and non-officials, at the Universities of Lahore, Delhi, Lucknow, Nagpur, Calcutta, Madras, have been giving expression to similar views.

The Hindi *Āj*, of Benares, for 13 Nov., 1934, publishes a telegram, dated 7 Nov., 1934, from Gauhati in Assam, that "the Gauhati District Committee of the Assam Muslim Association has adopted a resolution to the effect that the Committee *does not approve of co-education,* and therefore requests the Government to open separate classes for women students in the Cotton College of Gauhati, and that in all the high Schools for

Girls, in the whole province of Assam, *men teachers* should be *replaced* by *women teachers* ".

Mrs. A. Latifi, in the course of her presidential address to the Panjab Women's Conference at Lahore, on 3 Nov., 1934, said: "*I am opposed to co-education* . . . There is no harm in boys and girls, when infants, going to the same school . , . There is little harm even up to the age of eight. But beyond that I am not prepared to go. Surely *girls and boys* need to be taught *different subjects* almost from the beginning, in order to obtain the best results. Co-education would therefore mean less efficient education—apart from other evils—in the case of both boys and girls. At the same time, I realise the difficulties of the Education Department in view of the financial stringency and other causes, which put them to the Hobson's choice of *Co*-education or *No*-education. I would urge however that every care should be taken to study *local conditions* before co-education is introduced in a school. In some villages and localities there may be no harm in it; in others, it would not be at all desirable . . . My ideal for the Panjab is, not merely a mass of primary-trained or secondary-trained women, but an army of *trained house-wives and mothers* with its well-trained captains who will lead the rank and file . . . What I ask for is *a course*, from the entrance up to the B. A., *specially devised for girls* and giving them instruction in such subjects as would fit them to be 'captains of society', while fitting them at the same time to be good wives and good mothers."

The All-India Women's Conference, held in Karachi, in December 1934, resolved that co-education may be given in the primary and University stages, and that education should be separate in the secondary or middle stage; also that instruction regarding birth-control should be given to married persons.

So far India. Now an instance from England. *The Hindustan Times*, of Delhi, for 10 Nov., 1934, published a telegram from Britain: " The world's present system of examinations was criticised by Mr. F. Fletcher, head-master of Charterhouse (one of the biggest and most important schools of England), when addressing a

conference of nearly one hundred headmasters and headmistresses here. He said: 'In a *perfect society* there will be *no examinations;* but even in our imperfect day it is well to remember that examinations were made for the children and not the children for the examinations. The worst kind of examination is one where the examining party is detached from the examinee, and every such examination should be checked with an oral interview and the personal record of the student. We must guard against examinations mastering us, and it is *lamentable* that the *system* should have forced us into the position where *boys and girls* are supposed to take the *same examination.'..."

'Educated-unemployment' in other countries is mentioned in the present writer's *Ancient Solutions of Modern Problems* and T. W. Rogers' *A World in Distress* (both published in the Adyar Pamphlets' Series), and Dr. Inazo Nitobe's *Modern Japan* (pub. 1931), pp. 252-253 and Ch. V generally. This last mentioned work has much valuable information and suggestion to give to the modern Indian reformer generally, and especially to the educationist, on many aspects of education, religious, technical, women's. Japan's finely planned system of education (perhaps better than even Communist Russia's), which maintains an adequate number of agricultural, commercial, and all sorts of technical and vocational schools, side by side with universities, copes to a large extent with the difficulty of 'educated-unemployment'; yet this difficulty seems to have grown considerably since Baron Kikuchi's book was written in 1909 (see pp. 278-279 *supra*), and continues to grow alarmingly in Japan, as elsewhere, like the Matsya-avatāra; though of course, not so perturbingly as in India. Here, the foreign government has begun to recognise that what it calls 'terrorist' activities among a section of the people (which it has been trying to cure by its own greater terrorism) are due mostly to this unemployment and lack of the necessaries of life, caused by its own mal-administration; and it is now showing some signs of having begun to think of discharging its 'ministrant' functions and 'promote' industries, half-heartedly. Apart from particular causes of particular effects, there is the general fact that 'the more we have, the more we

want.'[1] The more educational facilities are provided, the more are needed. That the greater is the discontent in India, is due to the fact that the education provided is *not* of the appropriate sorts. But over-population is at least a main cause of the unemployment in some, at least the poorer, countries. (Dr. Nitobe's book, pp. 273-275, has an admirable summary of the pros and cons of 'birth-control' and decides, though regretfully, that the pros preponderate, in view of present world-conditions.) The trouble in a country like India is greatly aggravated by foreign exploitation. In the better-off self-governing other-subjugating countries of the west, capitalist manipulation and mal-distribution of the products of agricultural and other industries seem to be the main cause. Politics are rooted in economics, that in 'domestics', that in psycho-physics. Physico-psychical love-lust, Kāma, is the root-cause of the manifested World-process.[2] If not kept under control, it breeds the lust of hate, Kroḍha, whence destruction and balancing and temporary palliation, of the evil results of the excessive joys of Kāma, by the excessive agonies of internecine War; as in the animal kingdom. Thus goes on revolving the ever-lasting cycle of the Pairs, the samsāra-chakra of the ḍvam-ḍvam.

As regards the Religious Instruction of boys and girls, Ḍr. Nitobe regrets the absence of *soul*-education (p. 253) from the educational institutions of Japan, but at the same time deprecates routine instruction in religion by the State (pp. 256-259). This is perfectly right. From the Indian standpoint, it is the function of the brāhmaṇa to teach religion and impart that religious spirit, that spirituality, which should suffuse and irradiate all the daily as well as the special duties of life; and he has to do it more by *example* than by precept. The kshaṭṭriya, ordinarily, cannot do this, and for him to try to direct the brāhmaṇa how to do it would be disastrous, would be to turn the natural order upside down.

Women's Schools and Colleges are separate from men's in Japan (pp. 244-248). But the result of the

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[1] लाभाल्लोभः प्रवर्धते ।

[2] See Bhagavan Das, *The Science of the Emotions*, pp. 30-33.

financial stringency (due there, as in the other countries, largely to the enormous waste on war-preparation and all the implied greed and hate and jealousy and fear), is the opposite of that in Italy and India, and somewhat similar to that in Nazist Germany. Dr. Nitobe says: "The authorities are still conservative in their *attitude* towards higher education for women. The Universities are *not willing* to admit women—partly for reasons of *economy*, since they are already *over-crowded* with men-students." If the attitude, the life-view, the philosophy of life, the ideal, were different, the action and the result would be different.

How are all these problems, of unemployment, of women's education, of domesticity, of armament-rivalries, of tariff-walls, and all the others, to be solved?

The reader is invited to consider whether and how far the desiderata indicated by the words italicised in the extracts made above, can be fulfilled by Manu's *principles*; whether *pro*-gress, for India at least, and perhaps for all other countries too, will or will not be secured by *re*-gress to those principles, but, of course, on the higher level of new applications in new ways and forms to new details in the new circumstances. The present phase of imperialist-capitalist civilisation, predominantly materialist and sensuous, seems to have had its day, and, killed by its own excesses, will probably die down before long, like a straw fire after having flared up and blazed astonishingly for a couple of centuries or so. A retracing of steps, a return to the older traditions and ideals, on a higher level if possible, be it repeated, with fuller content of meaning after all this experience, seems to be the only course open. Life must ever swing *to* and *fro* between the two sarga-forms mentioned in the *Gīṭā*, the ḍaiva-spiritual and the āsura-material, the godly and the titanic, the sāṭṭvika-rājasa and the tāmasa-rājasa, each with its own inseparable implications and consequences.[1] Tired of the repose-ful joys of the one, beginning to feel them 'tame', the Human Over-soul rushes into the hectic excitements of the other; frightened by the consequences of the

[1] *Gītā*, xiii, 7-11 and Ch. xvi.

latter, it must return to the former; though it is possible that present humanity may descend for a while into the yet deeper Valley of Sorrows and Slough of Despond and dire Kali-yuga of proletarianism-dictatorialism and pseudo-socialism, before it feels revulsion and turns again towards the true scientific socialism of Satya-yuga.

In the meanwhile, some of us must go on reminding that Humanity, by continual reiteration, that all the baffling locks and deadlocks of the many problems that are now facing it, can be opened only by the master-key of *right* Social Organisation based on psychological science. By it they can be opened all together and at once. In the present writer's *Ancient versus Modern Scientific Socialism* (pub., 1934), the endeavour is made to present Manu's Social Organisation or Varṇ-Āshrama-Dharma as a Scheme of Guild Socialism of Four Main Guilds, with any number of subordinate guilds, controlled and co-ordinated by a Central Legislature or Ḍharma-Parisha, through a Chief Executive (king or president) who is the head of the Second Guild (that of the 'men of action', the kshattriyas, the Protectors); this Central Legislature itself being composed of the best, most trusted and honored, *functional* representatives of the Four *functional* Guilds. Such a Scheme would combine the best features of all the 'isms' that are now battling with one another, and would constitute a truly Scientific Socialism solving all our problems.

CHAPTER V

PROBLEMS OF EDUCATION (*Continued*)

(viii) WHO SHOULD TEACH

THE last problem to be dealt with in connection with Education, but the first in practical importance, is, Who should be entrusted with the very difficult, very delicate, very momentous task, very far-reaching in consequence, now most interesting and joyous, again most tiring and irk-some, of educating the younger generation ?

On the right solution of this problem depends the realisation of whatever may be the true answers to the other questions, the whole future welfare of the community, all its rise in the scale of civilisation. As said before, Education is the seed and root, Civilisation is the flower and fruit. If the cultivator is discerning and sows good seed, the community will gather wholesome grain and flourish. If not, if he sows unwholesome weed, then poisonous berries and disease and death will be the harvest. Our cultivator is the Educator. The western nations implanted and fostered in the

minds of their successive generations, mechanist science on the one hand, and on the other, materialist sensualism, murderous militarism, mammonist capitalism, mutual terrorism, nationalist imperialism, and prying, eaves-dropping, double-dealing diplomatism.[1] They have duly reaped the World-War, universal economic bankruptcy and confusion, and an ever-increasing mania for armaments and death-dealing discoveries and inventions, which mania makes a final Armageddon and annihilation of civilised humanity inevitable.[2] Manu has inculcated spiritual humanism and an all-including organisation of the whole Human Race on the principles of a psycho-physically scientific socialism; his civilisation is no doubt crumbling to pieces now, in India, because of the great decay of the material, *i.e.*, of the character and the intelligence of the individual components of Society, and consequent misinterpretation and

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[1] See p. 111, *supra*. These six 'isms' may be regarded as the massive or epidemic social forms of the six root-passions (or 'deadly sins'), *viz.* Lust, Hate, Avarice, Fear, Pride, and Jealousy, and their corresponding six principal manias. These manias may be re-named more appropriately, perhaps, as eroto-, cido-, avaritio-, phobo-, megalo-, and zelo-mania. All the other manias of psychiatry would be classifiable under these

[2] Mr. Baldwin, who has become Prime Minister again (June, 1935), and has been one of Britain's most influential statesmen for many years now, speaking in April, 1935, at an annual assembly of the Council of Free Churches, said (according to the dailies) that "though not a pessimist, at times he felt he was living in a *mad-house* . . . To walk through Europe was like walking through the

misapplication of his principles, enormous growth of utterly irrational superstitions, dissensions, weaknesses, and servitude to foreign nations; yet it is still creaking along somehow, and even shows, here and there, some spasmodic signs of renovation because of the persistence of remnants of spirituality.

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wards of a mental hospital. Each was filled with *fear* . They were always sacrificing the *ends of life* to the *means*—peace to the preparation for war They could not enjoy flying without thinking of bomb-proof shelters underground In the end they were in the position of a doctor who worked among *lunatics*, and began to wonder if he was himself sane . . some said the *cure* for *armaments* was to have *more* . . One remedy had been proved to have been worse than the disease, *viz* , *economic nationalism* . . This *terrorism* was one of the most terrible fruits of *materialism* " Germany, through the mouth of its Presidont Hitler, declared in March, 1935, its decision to re-arm, in spite of the Versailles Treaty; and therewith began an immense flutter and heart-searching and pocket-fumbling in all the other countries of Europe General Ludendorff complacently announced in April, 1935, that "At the moment, we Germans are the people which has freed itself farthest from the teachings of Christianity " Such are the consequences of bringing up whole nations on the vicious and vulgarian pabulum of "Britannia rules the waves" and "Deutscheland uber alles." Soviet Russia's crusade against religion is well-known; but its internal arrangements are, apparently, better and more equitable than those of any other country, at the moment. To the extent that this domestic well-being of Russia proves stable, it will be found that the Soviet Government, while fighting against so-called 'religion', has tried to destroy only 'priestcraft', and has sub-consciously, (by the law of ambi-valence, the 'heart' in this case opposing with profound intuitional wisdom, the superficially ratiocinative 'head'), retained and strengthened the ethical essence of religion, *viz.*, the principle of Human Brotherhood and the Golden Rule of doing as you would be done by, which are *implied* by genuine socialism. The great danger is that, without recognition of the Universal Self and other worlds than the physical, the ethical essence has no stable foundation, and may be swept away by a recrudescence of selfish despotism.

MANU'S ANSWER

Clearly, the very best and finest quality of person, whom the community can produce, should be dedicated for this noblest of purposes, the right Education of the Young, and this highest of vocations, that of the trusted and honored Educator of the People. Manu's Answer to the question is therefore perfectly definite and express:

> The person of the brāhmaṇa type of ethical quality and intellectual attainments, of self-denial and wisdom, ascetic ways and scientific pursuits, plain living and high thinking, who follows none other means of livelihood than that prescribed for and appropriate to the brāhmaṇa vocation, whose body has been made godly, made holy temple of God, by sacraments and observance of vows—such person alone shall have the right and the duty of educating the people and their children. Only in exceptional circumstances, in times of misfortune, may instruction be received from one who is not earning his living in the way prescribed for the brāhmaṇa, the man of the learned profession. Normally, only the brāhmaṇa, the scientist-priest, shall instruct all in the sciences and the arts needed for their respective vocations in life and corresponding means of livelihood; and himself shall gain his living in the ways exclusively assigned to him, *viz.*, honoraria, free gifts and presents without consideration, and unstipulated fees, ḍakshiṇā, in return for spiritual or temporal and scientific 'expert' advice and guidance; and in no other ways, though he know and be able to follow them all. The brāhmaṇa is known as maitra, 'the friend of all'. Only he who is the beneficent friend of all is true brāhmaṇa.[1]

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[1] मैत्रो ब्राह्मण उच्यते (*Manu*, ii, 87; xi, 35); अध्यापनं ब्राह्मणस्य (i, 88); अधीयीरंस्त्रयो वर्णाः . . . प्रब्रूयाद्ब्राह्मणस्त्वेषाम् (x, 1); सर्वेषां

Of course the brāhmaṇa by quality and not heredity, by worth and not birth, is meant. Other means of livelihood are permitted to him temporarily in exceptional circumstances. Where learning a trade or an art by apprenticeship to someone who is practising it as his profession is necessary for a pupil of the kshaṭṭriya or the vaishya type, the brāhmaṇa would still remain the cultural supervisor and instructor in the theory, the science, on which the practice of the special art or occupation may be based.

The reason for this insistence on the brāhmaṇa's following only the means of livelihood exclusively prescribed for him, is to be found in the principle of the partition of means of living between the four classes, for purposes of the economic organisation of society and the better and more equitable distribution of wealth, and in the very great need to preserve the 'holy' brāhmaṇa class from the contamination of mercenarism and sensualism.

The tender love and inexhaustible patience of the mother, the watchful guardian wisdom and

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ब्राह्मणो विद्याद् वृत्त्युपायान् यथाविधि । प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् (x. 2); षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका । अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः (x, 76); तपो विद्या च विप्रस्य (xii, 104); तपो विशेषैर्विविधैः ... ब्राह्मीयं क्रियते तनुः (ii, 28); अग्रजन्मनः स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः (ii, 20) । सर्वेषां ब्राह्मणो गुरुः । (*Mbh.* and *Purānas* over and over again.)

kind far-sighted disciplinarian strictness of the father, the science of the sage—all should combine in the Teacher. Manu is always mentioning the three together; mother, father, teacher, and leaves it undecided whom to place the highest.[1] Now he inclines in favor of the father, then of the teacher, again of the mother. For the advanced soul, in the later stages of evolution, receiving mystic yoga-education, in respect of definite shaping, birth, growth, of the superphysical 'subtle' body, the Ṛshi-Master is literally all the three.[2] The teacher then should be a 'holy' man, a good and wise and 'godly' man, brāhmaṇa, 'man of Brahma'; (priestly) divine, man of Divus, Deus, Ḍéva; *maulavī*, 'man of Maulā'; *rabbi*, 'man of Rabb'. These characteristic words of four religions and four languages have all exactly the same meaning—'man of God', 'god-ly man'; in the higher stages, 'god-*like* man'. His body should be truly a 'living temple of God', Brāhmīṭanuh. So only can he help to trans-figure other growing bodies, by means of

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[1] See pp. 320, 355-357, *supra*.

[2] Jñāna-ḍéha, sūkshma-sharīra, āṭi-vāhika-ḍéha, māyāvī-rūpa, nirmāṇa-kāya, ḍivya-vigraha, mano-vijñāna-maya-kosha etc., seem to be all different names, kinds, shades, grades of this subtle body. Distinctions are attempted to be pointed out in theosophical writings. In the Arabic-Persian terms of Islamic Sūfism, the subtle or astral body is *jism-i-jārī* or *jism-i-laṭīf*, and the spiritual preceptor is the *pīr, murshiḍ, wali*.

appropriate s a m s-k ā r a-s, sacraments,[1] ('making good', re-fining, from L. *sacer*, good), into similar abodes of righteousness, which alone, wherever it reigns, makes of the place a kingdom of heaven.

SACRAMENTS

Something may be said here on the sacraments which sanctify and transfigure this body of impure flesh and blood and bone into an abode fit for the in-dwelling of Divinity. Manu's b r ā h m a ṇ a pre-eminently, and all the other ḍ v i - j a s also, regenerate, 'twice-born' k s h a ṭ ṭ r i y a - s and v a i s h y a - s, 'men of action' and 'men of business,' 'protectors' and 'providers,' of East and West alike, generally, should be able to say, varying the western poet's words:

> This frame of mine
> I hold as a high trust from Nature's God,
> Mine own true Highest Self, to make it serve
> As an ensample of the dut-eous life
> And therefore right-eous, in the limits set
> To it by circumstance.

The following abridged quotation from another western writer will help to illustrate in modern terms, by contrasts as well as resemblances, the significance of s a m s - k ā r a-s, sacraments, and ḍ ī k s h ā - s, initiations. Trying to explain at its

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[1] The Islamic Arabic-Persian word *sunnaṭ* seems to mean sacraments generally and circumcision specially.

best the Roman Catholic doctrine and practice of transubstantiation and the eucharist, he says:

The *carnal* doctrine of the sacraments has long been the stumbling-block to modern thought. It was the very essence of the original creed. Unless the body could be purified, it could not be saved, because, from the beginning, *soul* and *flesh* were one man and *inseparable*. In Christ, *wonderfully born* of the Virgin, was the virtue which was to restore the lost power of mankind. He died, and then appeared what was the nature of a *material* human body when *freed* from the limitations of *sin* The grave could not hold it. Space had no power over it, nor any material obstacles. He was visible, he was invisible. He was in the midst of his disciples, and then he was gone. At last he passed away to heaven, but while in heaven he was still on earth. His body became the body of his Church on earth—not in metaphor, but in fact—his *very material body*, in which and by which the faithful would be saved. His *flesh and blood* were thenceforth to be their food. They were to eat it as they would eat *ordinary meat*. They were to take it into their substance, to leaven the old natural substance and assimilate it to itself. As they fed upon it, it would grow into them, and it would become their own real body. Himself sinless, he showed in the nature of his person, after his resurrection, what the material body would be when, after feeding on it in its purity, the bodies of each of us are *transfigured* into its likeness. Here was the spirit which set St. Simeon on his pillar, and sent St. Anthony to the tombs—of the night watches, the weary fasts, the penitential scourgings, the *lifelong austerities*, which have been alternately the glory and the reproach of the medieval saints. They desired to overcome their animal bodies, and *anticipate in life the work of death* in *uniting* themselves more completely to *Christ* by the destruction of the flesh which lay as a veil between themselves and him. Such was the central idea of the beautiful creed which, for fifteen hundred years, tuned the hearts and formed the minds of the noblest of mankind. From this centre it radiated out and spread, as time went on, into the full circle of human activity, flinging its own philosophy and

its own peculiar grace over the common details of the common life of all of us. Like the seven lamps before the throne of God, the seven mighty angels, and the seven stars, the *seven sacraments*[1] shed over mankind a never-ceasing stream of blessed influences. The priests, a *holy order* set apart and endowed with *mysterious power*, represented Christ and administered his gifts. The *baptised* child, when it has grown to an age to *become conscious* of its vow and of its privilege, again *renews* it in full knowledge of what it undertakes, and receives again sacramentally a *fresh gift of grace* to assist it forward on its way. Our *natural body* decays, but the *spiritual body* can never decay, but passes off into the kingdom where there is no sin, and *God is all and all in all.*[2]

The words italicised in the above indicate the points of difference and of identity with Vedantic and theosophic views. From the standpoint of the latter, the Roman Catholic belief is a 'stumbling-block' only because it makes grievous confusion of sṭhūla and sūkshma, physical 'dense' and superphysical 'subtle', bodies. If distinction is duly made between the two, the doctrine becomes entirely rational and comes into line with Indian traditions as well as all the other forms of the Ancient Wisdom, the Universal Religion once common to all the civilised nations of the earth.[3]

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[1] Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage.

[2] Froude, *Short Studies in Great Subjects,* I, pp. 196-201, "The Philosophy of Catholicism."

[3] H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine* and other writings are mines of most invaluable information on these matters, and also give splendid explanations of many allegories.

As to 'wonderful birth from a Virgin', parthenogenesis is not impossible; on the contrary, it is a fact in some species of living things; indeed nothing can be more 'impossible' and 'miraculous' than the things of our daily experience.[1] But it is not needed in this case. Nay, it would be against the purpose of Jesus Christ, which was to show that *ordinary* human beings could become 'perfect', like himself, and more, 'like our Father in heaven'. Also, while Spirit and Matter, Self and Not-Self, in the ultimate sense, *are* inseparable, 'soul' and 'flesh' are not. One among the purposes of the yajña-ḍīkshā, 'sacrificial initiation', seems to be to bring about separation and reunion at will between the dense body or 'flesh' and the subtle body or 'soul'.[2] The pre-natal sacraments,[3] garbh-āḍhāna, pum-savana, sīmanṭ-onnayana, would correspond with what is now vaguely indicated by saying that "the education of the child begins,

[1] As to why Christian religious sentiment accepts a fleshly mother and rejects a corporeal father for Jesus Christ, the probable reason is that the human soul always, everywhere, has instinctively felt that, as, Muhammad expressly says, "Where the mother is there is heaven"; the 'mother-heart', even in carnivorous animals, is essentially divine, compassionate, spiritual. Even in the case of Kṛshṇa, some excessively devotional sects insist on an 'immaculate' birth for him, against the express words of the Purāṇas Per contra, some very critical historians say that in the case of Jesus, virgin-mother means only unmarried mother.

[2] See pp. 155, 320, 394, *supra*.

[3] See pp. 220, *supra*; and the present writer's *Praṇava-Vāḍa*, I, pp. 164-287, for full discussion of the Vedic sacraments.

and should begin, before birth." 'Baptism' would correspond with jāṭa-karma (natal) and nāma-karaṇa (name-giving) ceremonies; 'confirmation', by conscious renewal of vow and receiving of fresh grace, with the 'second birth' of upa-nayana and yajñ-opavīṭa.[1] Christos is buḍḍhi (the 'sixth principle' of theosophy) *plus* the higher portion of manas (the fifth principle, the shuḍḍham manas); that is to say, it is the jīva or soul which has been 'anointed', 'baptised' with, 'bathed' in, Brahma-viḍyā, Divine Wisdom, has become aware of and identified itself with the Supreme Self, and has shaped and developed an 'awakened' superphysical body of astral matter within a highly purified physical body. The physical 'flesh-and-blood' body of Jesus is not, cannot, and ought not to be even imagined to be, 'eaten' by his followers,[2] as human bodies are eaten by cannibals or as animal meats are by flesh-eaters.[3] It is the *super-physical body* of the Christ in Jesus, (material,

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[1] See pp. 248-249, *supra*.

[2] At the ceremony of the Eucharist, or the Lord's Supper, or Holy Communion as also it is called, the bread and the wine are believed by the orthodox to become really transubstantiated into the flesh and blood of Christ. Controversialists have not been wanting, within the Roman Church itself, who have held that the ceremony was only symbolical and that there was no real change of substance; see *Enc. Brit.* 14th Edn., art. "Eucharist".

[3] Once it is understood and agreed that it is not the physical but the spiritual or rather super-physical flesh-and-blood of Jesus Christ that are meant, even this becomes

no doubt, in the strict sense, but composed of the finer, superior-physical, super-physical, matter of the 'mental' and 'buddhic' planes, sūkshma-sharīra, or mano-maya and vijñāna-maya koshas) which feeds the embryonic and infantine *superphysical* bodies of his disciples and followers. As, on the physical plane, the mother's body nourishes the fetus in her womb, with its own substance, and after birth feeds the baby with milk from the breast, or as the Sun imparts his vital warmth to living beings on the earth, somewhat thus, we may believe, does the genuine guru-āchārya-ṛshi, the spiritual guide and preceptor, 'feed' the growing spirituo-mental body of the disciple, his spiritual child, with spirituo-mental substance from his own, and gives him immortality in a double sense; firstly, the meta-physical (Gr. *meta*, *beyond* the physical, non-physical, purely spiritual) self-consciousness of being inherently immortal and divine in essence, and secondly, the super-physical body which is immortal, in only a technical and comparative

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intelligible, that the bread and the wine used in the ceremony become saturated with special 'magnetic' or 'astral' power, in consequence of the mind-force of the officiants acting through intense prayer, and of the response thereto of the nirmāṇa-kāya of Jesus Christ. Buddhists celebrate a Vesākh-day to receive the holy influence of the nirmāṇa-kāya of the Buddha. Vedic yajña-ceremonies, some of them, also include the eating and drinking of abhi-mantri-ṭa, 'en-chant-ed', 'magnetised', foods and soma-drinks.

sense, simply because it lasts long eons.[1] Sincere, careful, diligent teaching means as great a strain and drain on the physical and mental bodies, the nervous system and the whole vitality, of the teacher, as nursing does on the whole being of the mother. The 'fresh gift of grace' is the re-generation or 'second birth'[2]. To really 'anticipate in life the work of death' is to be able to separate the subtle from the gross body, and reunite it with the latter at will.[3] This is the 'third birth', and can be achieved only by means of ṭapas austerities extending over a whole lifetime or indeed over many lives, and by yajña-ḍīkshā. 'sacrificial initiation'.[4] The outer physical body must be correspondingly refined to hold such a consecrated soul. The two refinements act and react on each other as mutual cause and effect, in virtuous circle. Such a physical body, nourished with ever purer food and drink[5] (and not gross meats and liquors), becomes naturally 'holy', 'whole', complete and perfect with the

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[1] See p. 398, *supra*; *The Secret Doctrine*, III, 517; आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते । (*Purāṇas*).

[2] See pp 155, 255-6, 442, *supra*.

[3] तं स्वाच्छरीरात् प्रवृहेन् मुंजादिषीकामिव धैर्येण । *Katha*, vi, 17. Muhammad also advised his closer disciples: *Muṭo qablun ṭamūṭo*, "die before you die".

[4] *Manu*, ii, 159; *Isis Unveiled*, II, 98-99.

[5] *Light on the Path*.

consciousness and the all-embracing sympathy of being identified with the Whole living Universe—not holy in the perverted sense of touch-me-not self-righteousness, but of being a centre of heal-th radiation, of heal-ing, of making others whole and hale also, a diffuser of whole-some-ness, therefore endowed with 'mysterious power', with the light of the Spirit shining through it, the light of the love of the Whole, compassion for all living things that need helping, and reverence for all beings that are helping. The true meaning of the words, 'the kingdom where God is all and all in all', can be found only in and through Vėḍānṭa.

In this connection we have to remember the difference between scientists and pseudo-scientist, between sacraments devised by Initiates of the Ancient Wisdom and the imitations of them made by persons of lesser or even the opposite quality.

DECAY OF SACRAMENTS

But even the finest sacraments and forms of religion, like all other finite things, forms of life-expression, living bodies, languages, forms of art, of government, trade, transport, dress, dwellings, even of science—all decay and die with lapse of time, and have to be replaced by fresh vestures which envelope and manifest the same essential principles, ideas, moods of mind, souls.

In the Natural History of Religions, certain broad phenomena perpetually repeat themselves; they rise in

the highest thought extant at the time of their origin; the conclusions of philosophy settle into a creed; art ornaments it, devotion consecrates it, time elaborates it. It grows through a long series of generations into the hearts and the habits of the people; and so long as no disturbing cause interferes, or so long as *the idea at the centre of it survives*, a healthy, vigorous, natural life shoots beautifully up out of the intellectual root. But at last the *idea* becomes obsolete; the numbing influence of *habit petrifies* the *spirit* in the outside ceremonial, while *new questions arise among the thinkers*, and *ideas enter into new and unexplained relations*. The old formula will not serve; but *new formulæ* are tardy in appearing; and habit and superstition cling to the past, and policy vindicates it, and state-craft upholds it forcibly as serviceable to order, till from the combined action of folly, and worldliness, and ignorance, the *once beautiful symbolism* becomes at last no better than 'a whited sepulchre full of dead men's bones'. So it is now.[1]

This was written of Roman Catholicism. It is all almost exactly true of Vaiḍika Ḍharma as practised today (under the new, artificial, insignificant name of 'Hinḍuism') in India. We may add that the 'central idea' survives and does not become obsolete, that the 'spirit' of the religion does not 'petrify', so long as the spiritual and moral fervour, the virtue and the wisdom, *i.e.*, the ṭapas and the viḍyā, of the custodians and missionaries of the Ḍharma-religion does not decay, whether they are Manu's brāhmaṇa-s or Zoroaster's *dasṭūr-s*, or Moses' *rabbi-s*, or Buddha's bhikshu-s, or Christ's priests, or Muhammad's *imām-s*; and so long as priest-*duty* and king-*duty*

[1] Froude, *Ibid.*, pp. 190-191.

do not become perverted into priest-*craft* and king-*craft*. The case of the other religions, Islam, Zoroastrianism, Judaism, Sikhism, Jainism, Buddhism, all, is more or less the same to-day as that of 'Hinḍuism' and Christianity. In the pale of Vaiḍika Ḍharma, 'the once beautiful symbolism' of the samskāra-s, ḍīkshā-s, yajña-s, mahā-yajña-s, shrāḍḍha-s, uṭsava-s, parva-s, yāṭrā-s, ḍéva-ḍarshana-s, mandira-pūjā-s, pari-kramā-s, makha-s, anushthāna-s,[1] which made daily life replete with rich and elevating emotion, has almost wholly become mere mummery. The spirit, the virtue, the understanding of the meaning of it all, has evaporated from the hearts and minds of the officiants. Religion has become the trade instead of the mission of the priest; mammonism, greed for money, the curse of the age, which pervades the atmosphere of the human world, reigns in his heart; perhaps it found its origin there; for if his heart had remained pure, the curse could not have prevailed over mankind; a corresponding blind superstition darkens the soul of his follower; among the modern-minded, those educated in western thought, a careless

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[1] Sacraments, initiations, ceremonial sacrifices, the five daily great-sacrifices, oblations and libations to the lares and penates and the spirits of the ancestors, festivals, holy-days and anniversaries, pilgrimages, worship of eikons in temples, circumambulations, celebrations, litanies.

short-sighted scepticism or cynicism or despair prevails. But the fundamental 'central idea' of Param-Āṭmā, the Supreme and All-pervading Principle of Life and Consciousness, is not yet quite obsolete in India, though much obscured and obsolescent. Spiritual knowledge and moral ardour are also, it seems, breathing here and there in the physical sheaths of mostly silently praying ascetics, who are helping the head and the heart of the world more than it knows, by their mind-force, will-force, spirit-force. Hence the hope of regeneration and re-juvenation of Religion. In the re-nova-tion, pra-ṇavī-karaṇa, of the awareness of the Param-Āṭmā, of god-li-ness, in the hearts of the leaders of thought and action and 'com-merce' (which 'nourishes' all, from L. *merces*, pay, favor, mercy), in the revival of the classes of real 're-generate' brāhmaṇa-s and kshaṭṭriya-s and vaishya-s in all nations, is to be found the salvation of the People. Such leaders only, the brāhmaṇa-class pre-eminently, would be able to bring about, by means of 'Scientific Religion', Vaiḍika Ḍharma, Veḍānṭa, newly applied to the administration of human affairs, the discovery of the 'new formulæ' needed to answer the 'new questions' that 'arise among the thinkers', explain the 'new and unexplained relations' into which 'ideas enter', and achieve a new Scientific Social Organisation, suited to the conditions of the machine age, but also in

accord with the laws and facts of Human Psychology.[1]

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[1] For more particular development of these ideas, the reader may look into the present writer's *Ancient* vs *Modern Scientific Socialism*. In the papers on "Newman's *Grammar of Assent*" and "Condition and Prospects of Protestantism", in Froude's *Short Studies in Great Subjects*, II, the reader will find remarkable resemblances between the degenerations of Roman Catholicism and Protestantism described there, and those of Hinduism and the other religions observable in India. Thus: "The Catholic Religion in the sixteenth century . . . had forgotten moral duty in the development of its theology." Compare the huge books on Ḍharma-shāsṭra and Fiqah written by the Pandits and the Maulavis in the medieval ages, and the interminable theological wrangles indulged in, and the innumerable sects set up, by them. "The service of God had become a juggler's game; the only visible fruits of it were tyranny and simony and lasciviousness; and the uncorrupted part of Europe rose in indignation and declared that they would remain in it no longer. The Church treated them as the Roman Empire had treated the Church in its infancy. They suffered martyrdom like the early Christians in defence of the same principles, and like them they conquered . . . Protestants have struck in turn into the same miserable course. They have mistaken theology for religion and strangled themselves in dogmatic formulas. The Catholic turned religion into ritual, the Protestant made it consist in holding particular opinions, and at once has become an idolator like the other"; (p. 144). Buddhism, Sikhism, and the Arya Samaj have been the outstanding protestant movements in Hinduism, and Wahābism in Islam; their progress has suffered arrest also like that of Protestantism. "The Roman Catholic clergy professed to be a *separate* and *sacred caste*, to possess *magical powers* in virtue of their descent from the Apostles, and to be able to work *miracles* by gestures and *cabalistic sentences*;" (pp. 163-164). This is an exact description of the pseudo-brāhmaṇa-*caste*, with the important difference that the descent which the clergy claim is 'spiritual' or rather, 'superphysical', secured by 'the laying on of hands' between ordaining bishop and ordained priest, the present-day brāhmaṇa claims to be physical, from the primeval ṛshi-s. "Protestantism has made no converts to speak of in Europe since the sixteenth century. It shot up to its full stature in two generations and became an established creed with defined boundaries; and the many millions who in Catholic countries now proclaim their

SIGNIFICANT WORDS

The words brāhmaṇa, 'the person who has found Brahma, the Vast Eternal and Infinite, and who holds Brahma, sacred spiritual and material knowledge, Vēḍa'; brahma-chārī, 'the Seeker after Brahma', 'the Walker in the way of God, the way of virtue which comes from and leads back

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indifference to religion, either by neglect or contempt, do not swell the congregations of Protestant Church or conventicle. . . And so it has come about that the old enemies (Catholicism and Protestantism) are becoming friends in the presence of a common foe (Scepticism and Irreligionism)"; (p. 159). "In the present alienation of the higher intellect from religion it is impossible to foresee how soon or from what quarter any better order of things is to be looked for"; (p. 177).

Towards the end of the seventieth chapter of his great history of *The Roman Empire*, Gibbon, writing in 1787, says: "It is an obvious truth that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might *now* expire in obscurity". Within less than twenty years the sun of Napoleon had burst upon the sky of astounded Europe and risen to the zenith. Froude wrote the last sentence, above quoted, in 1882, it seems. The Theosophical Society had been already founded in 1875, to answer the question in that sentence, by reproclaiming Theosophy, God-Wisdom, as Essential Religion. For various reasons, it has not been so successful as it should have been; still it has not been without influence on the world's thought. The theosophical Masters have said that the T. S. is by no means the only instrument of the Spiritual Hierarchy, and that they are using many others that are not publicly known. The history of new religious movements in the several continents, and the change of attitude of leading scientists towards belief in Spirit and Consciousness, is proof. The tug of war between Sensualism and Idealism proceeds endlessly and assumes ever new forms. What is true of successive de-forms and re-forms of religion, is also true of politico-economic social structures and forms of governments. All require periodic change. The essential psychological principles persist unchanged.

to God'; Swah, 'heaven', 'the good Self'; Swayam, 'one-Self', 'I am That'; Swārājya, 'the rejoicing reign of the Self', 'the Kingdom where the higher Self, the only True, Beautiful, and Good, and Its Righteousness reign'; So-ham, 'That is I'. 'I am That Universal Self'[1] —all these words bear the same significance, *viz.*, that peace and prosperity, good-will and happiness, can be achieved by humanity, only if it places the 'man of God', the 'man of self-denying virtue and wisdom', who embodies the higher Self, at the helm.

MODERN IDEAS

How this ideal sways the latest modern thought also, though reduced to a lower level, with much less sense of the pervasion and inspiration of the Finite by the Infinite, of jīva by Brahma, of man by God—this may be seen in the following:

> No doubt all education is effected through the experiences of the educated, but it does not follow that all experiences are educative. Whether an experience is part of an individual's education or not, depends upon whether *its form has been arranged* by those who are concerned with the training of him whose experience it is. It follows that an education may be good or bad, and that its goodness or badness will be relative to the *virtue*, *wisdom*, and *intelligence* of the educator. It is good only when it *aims at the right kind of product*, and when

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[1] ब्रह्मणश्चैव धारणात्; ब्रह्मणि वेदे चरति; सु अहम्; सः अयम्; सु अयम्; स्वस्य राज्यम्; सः अहम्।

the means it adopts are *well adapted* to secure the intended result, and are applied intelligently, consistently, and persistently. Education is thus a definitely *personal* work, and will vary between wide extremes of effectiveness and worth in any *given society.* For in all times and places there are wide differences in *virtue, wisdom,* and *capacity,* among those who have in their hands the care and nurture of the young.[1]

The words italicised in the above extract should be compared with Manu's views, as expounded hitherto, on 'aims', 'right kind of product', fitting for appropriate place and worthy citizenship in a 'given society' possessed of the proper kind of structure, the 'virtue, wisdom, intelligence, capacity' needed in the educator, the 'personal work' of education, and the 'form' in which experience should be 'arranged' in order to become 'part of an individual's education'.

Does the vrata-bandha, 'vow-bond', between teacher and pupil make a more intimate personal tie, or the new ways of admission into school? Of the two wordings, the new and the old, as to aims of life, form of society, etc., which is the more vague, hazy, liable to misconception, and which the more clear, specific, concrete? Does life as an adopted child of the teacher, as a member of the guru-kula, 'the teacher's family', bring into play means which are spontaneously, automatically, better adapted to secure the intended result; does it offer conditions which are better and more

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[1] *Enc., Brit*, 14th Edn., Art: "Education", p. 964.

real and natural for the proper arrangement of the form of educative experience, and for the personal touch and the most beneficent and effective emotional setting that are needed for the imparting of the essential elements of the 'humanities', the 'divinities', and even the 'realities'; or is all this done better in the way in which modern schools, colleges, universities, hostels, examinations, are conducted? Are the latest ideas as regards changes and improvements in such conduction—ideas in favor of auto-education, spontaneous development, freedom of individual choice of subject of study, use of the fingers and hands and indeed all the limbs (through which children learn as much as through the eyes and ears), learning by doing, development and trained use of all the senses, nature-study, object-lessons, laboratory-plans, Montessori-methods, kinder-gartens, residential institutions, house-masters and wardens, giving of individual attention to students by teachers, scouting, training corps, compulsory drill, athletics, gymnastics, etc.—are all these tending towards, or deviating from, Manu's ideas of student-life in a normal healthy large 'teacher's family-home'? If they tend towards them, can they, or can they not, be better realised in a real, genuine, Educator's Home, presided over by a person of the true brāhmaṇa type, than in a school or college or university of the current sort? If they deviate, then, in so far as they deviate, are they, or are they not, more artificial,

labored, machine-like, indiscriminately wholesale (aptly described by even a western writer as 'herd-education'), very wasteful (nay, destructive in many cases) of the vital and intellectual powers of the students and of the resources of the country, and less productive of useful results and more of baneful ones, in the long or even the short run, than the older ways? The reader should carefully ponder over these questions, for the sake of the younger generation. A complete reversion to the old ways is not possible in this Machine Age, through which mankind is now passing. The solution may be found in a compromise; a combination of the spirit, the psychological principles, of the old, with details carefully selected from the new; reducing the mechanicality, the excessive and rigid organisation, regimentation, 'herding'; arranging for the teachers to reside with their families on the premises of the schools, colleges, technicums, factories; assigning a number of pupils to each teacher as their 'patron', 'father', 'godfather'; infusing the 'family feel', the spirit of true socialism, in the relations between the pupils and the teachers generally.

YOGA AND EDUCATION

The simile of the culture-giver with the cultivator is true in more than one respect. The science and art of *yoga* is the same as that of higher and

higher education; and its sole method, with various subsidiaries, is 'control of mind' by 'inhibition' of the unwanted and 'exhibition' of, 'attention' to, 'con-*juga*-tion' or 'joining' of the mind with, the wanted.[1]

The wise cultivator carefully ploughs and prepares the promising field, softens it, sows the right seed, removes the wrong weed, makes channels for water, cuts away obstacles to inflow, leads the fertilising liquid in, all at the due seasons, and lets the sun and the moon, the wind and the rain, play upon it. The seed itself does all the rest. He does not try to push gases, moisture, warmth, solid particles, into the tissues of the seed with his fingers. He only arranges favorable conditions, and the tendencies and forces inherent in the seed come into operation of themselves. These impulses, potencies, desires, cannot be created by another, or even made active by direct compulsion. They can be only e-duce-d, induced, coaxed, into functioning, indirectly. Virtuous ways cut away the folds of vice which veil the Truth, and then it shines out from within, of itself.[2]

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[1] योगश्चित्तवृत्तिनिरोधः । यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः अष्टावङ्गानि । *Yoga-Sūtras.*

[2] क्षेत्रिकः आवरणं भिनत्ति, (ततः) आपः स्वयमेव केदारमाप्लावयंति । ... क्षेत्रिकः ... न प्रभवत्यौदकान् भौमान् वा रसान् धान्यमूलान्यनुप्रवेशयितुं । ... श्यामाकादीन् अपकर्षति, (ततः) स्वयमेव रसाः धान्यमूलान्यनुप्रविशन्ति । धर्मः निवृत्तिमात्रे कारणमधर्मस्य । *Yoga-Sutra-Bhāshya,* iv. 3. Browning has caught the same idea excellently:

"There is an inmost centre in us all
Where Truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is Truth.
A baffling and perverting carnal mask

A good deal of the current ways of education is very like trying to thrust gases, liquids, and solids, often of the antipathetic sort too, into the sprouts and the rootlets of the seedling, directly with the

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Binds it and makes all error ; and to *know*
Rather consists in opening out a way
Whence the Imprisoned Splendour may escape,
Than in effecting entry for a Light
Supposed to be without "

This is good Yoga and Védānṭa. Bergson, from another standpoint (in a speech, dated 28-5-13, as President of the Psychical Research Society), has put forth collateral ideas: "Consciousness transcends the brain, is partially independent of it, and preserves the whole of the past intact in every detail The brain masks the useless part of the past and lets through only those remembrances which are useful in the present . . . The inference from the fact that the consciousness is a larger reality than the brain . . . is . . . that the separation between individual consciousness may be much less than we suppose"; in the older words, the Param-āṭmic consciousness includes all jīv-āṭmic consciousnesses. Yoga, as the Science and Art of rapt Attention, perfects the process by which "the brain masks (*i.e.*, inhibits, p r a ṭ y ā h ā r a, n i r o ḍ h a) the useless . . . and lets through (*i.e.*, exhibits, é k ā g r a ṭ ā, ḍ h y ā ṇ a) . . the useful". The weeds to be removed, in the case of the pupil, are vicious habits, bad books, bad company; the ploughing and softening and preparing of the field is the establishment of confidential, affectionate, parental-filial relations between teacher and pupil; the fertilising water and sun and air are good company, good oral instruction, good books, good apparatus, good surroundings, good opportunities and occasions for arousing and exercising and satisfying healthy natural curiosity and aptitudes, and, above all else, the teacher's good example.

Contrary to the directions of the Yoga-science, methods of education, in India, where not suffering from apathy, are tending to become too 'efficient'. A favorite way seems to be to make a journey to Europe, bring back some ideas being experimented with there, and try to start them here, irrespective of the conditions of the country, and end up by saying that lack of the needed money makes the success of the experiment impossible.

fingers. All things, forms, ideas, movements, institutions, 'isms', tend to run to excess, and then decay. The word "efficient' is much in vogue now-a-days in office-circles. Accordingly, methods of education have become too 'efficient', *i.e.*, 'officious', meddlesome, bureaucratic, mechanical, artificial, 'herd-driving'. Educational institutions have become arenas for the self-display, in various ways, of the educators, especially of the inspecting and supervising staff, who have to justify themselves and their high salaries by showing 'efficiency' of various sorts, mainly by trying to copy western experiments and importing exotic ideas, in half-hearted and imperfect and therefore all the more mischievous ways.

Ṭapas and Viḍyā

"Virtue, wisdom . . . of the educator"—these are the key-words in the quotation made above.[1] They are a rather pale copy of the ancient words:

> Ṭapas, burning self-denial, and viḍyā, science, —these are the means to the highest happiness, for himself and his community, of the brāhmaṇa. By the first he eradicates vice and sin in himself and in all others who come within his sphere of influence, By the second he achieves the blessedness that belongs to the Consciousness of Immortality and Self-completeness, for himself and for all others who revere him and learn from him and take him for example.[2]

[1] See pp. 571-572, *supra*.

[2] See p. 193, *supra*.

The word ṭapas comes from ṭap, to burn, to radiate heat, light, energy, also to suffer. One of the names of the Sun, the visible god of our solar system, is Ṭapana, 'he who shines, glows, burns', in order that the worlds may have heat and light. Only that which burns and consumes itself unselfishly (after having gathered and grown selfishly) can give warmth and illumination to others. Self-denial is the very fount of all the virtues, as selfishness of vices. It is the flame which consumes the weeds of vice and gives nourishing warmth to the seeds of virtue; burns out the lower self of egoism and makes room for the coming in of the higher Self of altruism and universalism. Viḍyā, science, gives the light which guides the growth in the right direction. Heat and light are interdependent. When the body is 'aglow' with the aura of a high and invincible resolve, when the heart is 'aflame' with a noble aspiration, when the soul is 'on fire' with an intense sense of a great mission received from 'on high' or commanded from 'within', when it is scorning all slothful ease and soft delights, is living laborious days, is striving, will-ing, praying, day and night for the fulfilment of that mission—then it is performing ṭapas. Science *plus* self-denying love, knowledge (especially of the human mind and heart) *plus* philanthropy, is wisdom. Cosmic Mind, Brahmā, the 'Expander', spread out, exfoliated, the world-system, by gathering and storing

ṭapas-energy for eons and then radiating it out by kāma-sankalpa, will-and-imagination—so say the Purāṇas.[1]

Howsoever difficult to do, to achieve, to surmount, to cross beyond—it is all possible to accomplish by sufficient tapas. Ṭapas-will, ṭapas-energy, cannot be defeated. By ṭapas, intense application of mind, did the primal patriarch Manu shape this Science of the Duty of Man, and the Ṛshi-sages discover and expound all the Vēḍas and the Viḍyās, the sciences and the arts, occult and profane. The perpetual spending of himself, of his vital energies, in the gathering of knowledge and the giving of it to the deserving—this is the lifelong ṭapas of the man of the brāhmaṇa vocation. Ever watchful guarding of the weak and the innocent from harm is the tapas of the man of the kshattriya vocation. Diligent management of adequate production and proper distribution of necessaries and comforts, and the supply of them to all by fair trade and free gifts, is the tapas of the man of business, the man of the vaishya-vocation. Giving all the needed unskilled or little-skilled help to all the others is the tapas of the man of the shūḍra vocation. Ṭapas and viḍyā are the indispensable complements of each other. Neither is fruitful without the other. The Sun is Ṭapana as well as Bhāskara, Lord of Heat and Maker of Light; he gives prāṇa as well as buḍḍhi, vitality as well as intelligence. Science sayeth to the wise man: 'Hold me as a sacred trust and give me not away to the vicious; I yield happiness only to the virtuous; in the hands of the vicious I cause dire and widespread misery'[2]

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[1] One of the current scientific speculations is that the visible universe is 'expanding' and may burst like a soap-bubble some day. Nothing impossible, of course. In the meanwhile, there is another manner of expansion too. A seed expands into a tree. See *Kṛshṇa*, p. 7.

[2] यद् दुष्करं यद् दुरापं यद् दुर्गं यच्च् च दुस्तरम् ।
सर्वं तत् तपसा साध्यं तपो हि दुरतिक्रमम् ॥

Vows

Thus is ṭapas of various kinds, by self-compelling performance of the respective duties, enjoined for the several āshrama-s, stages of life, and varṇa-s, vocational classes. The element common to all is willing and striving for a definite and worthy object with all the needed self-repression. Every vow of aspiring and determined self-privation invests the person taking it with a special ṭējas-aura. In the case of the brahmachārī student, the aura serves invisibly as a protecting envelope and daunts and deters evil-doers and tempters.

Every vow, vraṭa, praṭi-jñā, to avoid or to perform, 'I will do this', 'I will not do this', strengthens the will and creates a fresh spring of energy. Formerly, the temptations and resistances were latent, undefined, in seed. The vow acts like the planting and watering of the seed, and makes them patent. The forces on both sides are aroused. The striving against the temptation to indulge or shirk, the determination to conquer, the conscious pitting of the higher against the lower desire, sets up an internal friction, an irritation and stimulation of the whole psyche, which generates

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प्रजापतिरिदं शास्त्रं तपसैवासृजत् प्रभुः ।
तथैव वेदान् ऋषयः तपसा प्रतिपेदिरे ॥ Manu, xi, 238, 243, see also pp. 190-191, *supra*.

moral heat and force and exaltation, and increases strength in the moral muscle with every temptation conquered—all needed for high achievement. This experience recurs on higher and higher levels. Thus:

> There is a strange law in occultism . . . As soon as any one pledges himself as a 'probationer', certain occult effects ensue. Of these the first is the throwing outward of everything latent in the nature of the man; his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent . . . He will have to fight a hundred times harder than before, until he kills all such (vicious) tendencies in himself.[1]

The internal conflict helps to strengthen, define, and rightly shape the growing individuality and self-consciousness of the pupil. The wise teacher, who should have passed through the discipline himself, will take care to give easy gradation to the vows and *not* make them too severe, even as he will set only light physical tasks and exercises for soft and growing physical muscles. The limits must vary with the temperaments and capacities of the pupils. Buddha's majjhima-patipaḍā, the middle course, must ever be borne in mind.[2]

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[1] H. P. Blavatsky, *The Secret Doctrine*, iii, 435.

[2] The rich milk, dropped between his lips, by the tender-hearted girl, who took pity on the Lord of Pity, as he lay in a swoon from too long a fast, taught him the virtue of the middle path and was indirectly one of the means to his nirvāṇa. Far-sightedly recorded in the Buddhist scriptures, this episode illustrates the equal importance of all right things in the right circumstances—healthy diet as well as nirvāṇa. That the latter, at one end, depends upon the former, at the other, is not a degradation of the latter but an ennoblement of the

Hunger, within limits, stimulates the body to exertion for the procuring of food; beyond limits, it prostrates and kills. So every ṭapas-vraṭa, vow of privation, within limits, generates power against evils; but carried beyond limits, over-strains, weakens, even kills the will. It obviously challenges and therefore rouses temptations and provokes tempters. The wise educator is therefore careful not to take up himself, or to impose upon a pupil, a vow which, in the circumstances, will call out more, and more powerful, evils than his will can conquer. The ambivalence, ḍvam-ḍvam, pervading all Nature, inevitably causes a specially vicious reaction and rebellion of the lower nature against every specially virtuous resolution by the higher nature. Physical

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former. "In the glass of things temporal, see the image of things spiritual." The tree of life has roots in the mud and mire of matter, and leaf and flower and fruit in the breezes and the sunshine of the spirit. सत्यं पुष्पफलं विद्याद् अनृतं मूलमात्मनः । (*Bhāgavaṭa*). The body of flesh too is only the spirit made gross, and should be refined back again as much as possible. In the right-minded, every act is a spiritual, sacramental, act, done *for* God and indeed *by* God, the One and Only Self (see p. 337-341, *supra*). For a curious illustration of how extremes meet, consider this: "Man, as is well said, lives by faith; each generation has its own faith, more or less; and laughs at the faith of its predecessor—most unwisely . . . Faith in the Social Contract, freedom by Social Contract—such was the Gospel of that era . . . This too was a better faith than the one it had replaced; than faith merely in the Everlasting Nothing and Man's Digestive Power; *lower than which no faith can go.*" (Carlyle, *French Revolution*, Pt. II, Bk. I, ch. vii).

strength is increased by graduated exercise; so should the moral be. Because the educator is an ā c h ā r y a, has to teach by ā c h ā r a, by conduct and example more than by percept, he has to regulate his own behaviour much more vigilantly than his pupil's.

Endurance of heat, cold, hunger, thirst; standing and sitting still, without changing posture; silence by avoidance of oral speech, and more complete silence by abstention from every expression of thought, by writing or gesture even; observance of strict dietaries of various kinds . . . are t a p a s. This t a p a s should be practised with such gradation as will promote and not upset health and control of body and tranquil placidity and

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In the context, describing the loss of all faith in things spiritual and the prevalent excess of sensual materialism, the decrial of Digestive Power is all right. The *Bhāgavata Purāṇa* also, f.i., repeatedly and strongly censures 'the worshippers of tongue and phallus', शिश्नोदरपरायणाः, जिह्वाशिश्नरताः. Yet, psychologically and metaphysically, hunger, sex, and acquisitiveness are the primary manifestations of everlasting Desire, and without them the experience of separate individuality, with its woes as well as weals, is not possible; the Everlasting Nothing, the Negation of all particular things, which swallows, dissolves, ab-solves, within It-Self, all pairs of Relatives, is the Great Vacuum, Mahā-Shūnya, which is also the Great Plenum, Pūrṇam, of Nirvāṇa, the Ab-sol-ute Self; and the Digestive Power of that other perpetual vacuum, the stomach, which is also always swallowing and digesting all sorts of opposite-tasting things, is a standing miracle of miracles, the climax of whose wonder is, as a medical celebrity once reminded an audience, why it (the stomach) does not digest itself! The word Āṭmā means, etymologically, amongst other things, 'that which eats, a ṭ t i, tastes, experiences, all objects.' Shallow disbelief, laughing at all belief except belief in the stomach alone—this is the perverted and inverted reflection of the Belief in the Illusoriness of the whole World-process and in the Supremacy of its Taster and Enjoyer—*higher than which no faith can go.*

lucidity of mind. It should be practised side by side with the other yama-s and niyama-s, harmlessness, truthfulness, non-covetousness, sense-control, right study, contentedness, cleanliness, and resignation to the will of God.[1] Ṭapas should be increased gradually, not suddenly[2] Ṭapas is three-fold, of body, of speech, of mind. Harmlessness, continence, frank and open countenance, cleanliness, reverent obeisance to those to whom it is due, the elderly, the learned, the holy—this is bodily ṭapas. Non-volubility, proper reserve, speech that is true and pleasant (beautiful) and helpful (good), also study by audible recitation and oral discussion—this is vocal ṭapas. Serene reposefulness, gentleness, silence, self-control, purity of feeling—this is mental ṭapas. Ṭapas, again, is of three kinds, good, bad, mixed. Done with perfect faith in, and for the sake of, the Supreme Self in all, without any wish for gain for one's particular self—it is sāttvika, noble. Bodily and vocal ṭapas, done insincerely, self-righteously, unsteadily, with wish to gain honor and presents—is rājasa, ambitious, worldly. Done out of obstinate superstition, or for causing harm to some one, and of the nature of self-torture—it is ṭāmasa, evil.[3]

The essence of the best ṭapas is the deliberate foregoing of luxuries and comforts, the reduction of necessities to a minimum, and the undergoing of hardships, for a noble, 'sacrificial', other-helping purpose. But the simple strengthening of the will, the bringing of mind and body under control, the development of the power of inhibiting distracting desires and impulses, by vows of graduated fasts, vigils, particular abstinences or performances—this also is a good purpose by itself. Thus, doing hard physical work for some public

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[1] *Yoga-Sūṭra-Bhāshya*, ii, 30-32.

[2] Manu, vi, 23.

[3] *Gīṭā*, xvii, 5, 6, 7, 14-19.

service, or even for some utilitarian object of one's own, primarily; and strengthening one's muscles also, by directing the consciousness towards them, with enjoyment of their play, in the sporting and artistic spirit, at the same time, secondarily; this is best[1]. But games and sports, athletics and gymnastics, primarily for developing the strength, skill, shapeliness, of the body, are good too, within limits, in the next degree; 'within limits', because games and sports tend to become an end in themselves, like science for the sake of science, art for art, speed for speed, money for money, power for power, army for army—all which is very harmful for the individuals concerned and even more for society. Therefore if some definite service of others can be combined with the training of the will through ṭapas-vows, that is best; but even if not, the latter are useful. The ultimate purpose of strengthening will and muscle both, by vows and games, is to serve society better by enhanced individual worth, and, *vice versa*, to make possible finer individual development by improvement of the total social life, in a virtuous circle.

Games and sports also involve training of the will, though indirectly; and vows which aim at strengthening the will directly, may be carried out more easily if the spirit of sport is imported into them indirectly. Young nature indeed requires

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[1] W. E Gladstone, thrice Prime Minister of Britain, used to hew wood for domestic fuel, as his favorite form of exercise.

that its training, "teaching the young idea how to shoot", should be carried out largely in the spirit of sport, līlā, krīdā, free play, and that solemn purposiveness should be kept in the background as much as possible. The utilitarian purpose should not be presented too prominently to the young eyes, though it has to be kept in view by the preceptor, and put into the pupil's mind incidentally, on interesting and appropriate occasions; otherwise, the growth-helping exuberance of the child and youth may be checked unhealthily.[1]

The taking of joy in the conscious exercise of physical limb or mental faculty is almost indispensable to healthy and quick development of either. An hour of cheerful, good-humoured, boisterous, wrestling, racing, leaping, trick-swimming, cricket, football, or hockey, builds more and better muscle than un-play-ful, cheerless, unconscious, drudge and plod at brick-carrying or hammering, even when all other conditions, as to sufficiency of nourishment, etc., are the same. But brick-carrying and hammering and all the other routine or hard tasks of life, if duly regulated and limited, *can* have the spirit of sport infused into them, and then they become more useful than the games, in every sense, for the grown-up. Conscious joy, ānanḍa, is the very elixir of life.[2] It ought to be infused into

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[1] See p. 372, *supra*.

[2] आनंदाद् हि एव भूतानि जायंते, जीवंति । *Taittirīya.*

the life of the growing pupil as much as possible, consistently with the fostering of hardy habits.

BUILDING OF CHARACTER

The building up of good and strong character is indisputably the most important, and the evocation of special vocational fitness the next most important, object of education. Strength of character means nothing else than strength of will, to do or to avoid. Goodness of character means the direction of the will to right action. The knowledge of what is right and what is wrong—this is matter for intellectual instruction, vivified by illustrations from the pupil's own experiences and feelings. "How would you feel if you were treated thus?" Shīla, good character, is identified with the observance of the Golden Rule, in one place, in the *Mahā-bhāraṭa*. After describing, in a story about Prahlaḍa and Inḍra, how Dutifulness, Truthfulness, Right Conduct, Strength, Wealth, all depend upon and follow good Character, the book says:

> That which is hurtful to others, that which he feels ashamed to do, that which he does not like to be done to himself, let him not do that; that which he desires for himself, let him desire that for others too. This, in brief, is the essence of Shīla, good character; indeed it is the whole of Ḍharma. That which satisfies his inner self, his heart, his conscience, that which he is willing may become known by others and which may win him the praise of the wise, that which his soul does not feel ashamed to do, that is sāṭṭvika work,

and he may do it. He who regards and feels for and does to others as himself, he attaineth the Highest."[1]

The inclining of the will to right, the development of the will-to-virtue, is matter (1) partly of congenital temperament, (2) partly of intellectual conviction, formed and implanted by personal experience and historical and scientific illustrations and philosophical arguments, to the effect that wrong activity brings painful results to the doer himself soon or late, and (3) partly by the influence of good example and good surroundings; briefly (1) favourable natural disposition, (2) wise precept, (3) good example.[2] The first is given by the student's

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[1] श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥
यद् यदात्मनि चेच्छेत तत्परस्यापि चिंतयेत् ।
यदन्येषां हितं न स्याद् आत्मनः कर्म, पूरुषः ॥
अपत्रपेत वा येन न तत् कुर्यात् कथंचन ।
तत्तु कर्म सदा कुर्याद् येन श्लाघ्येत संसदि ॥
शीलं समासेनैतत् ते कथितं कुरुसत्तम । *Mbh.*, Shānṭi : chs. 124-265.
स्वस्य च प्रियमात्मनः . . . साक्षाद्धर्मस्य लक्षणम् ॥
यत्सर्वेणेच्छति ज्ञातं, यन् न लज्जति चाचरन् ।
येन तुष्यति चात्मास्य, तत् सत्त्वगुणलक्षणम् ॥
Manu, ii, 12; xii, 37; see also xii, 91, and *Gīṭā*, vi, 32.

[2] प्रकृतिस्त्वां नियोक्ष्यति, प्रकृतिं यांति भूतानि, (*Gīṭā*) । इष्टसाधनत्वग्रहपूर्विका प्रवृत्तिः, अनिष्टसाधनत्वग्रहपूर्विका निवृत्तिः, (*Nyāya* and all *Ḍarshanas*) । साधुसंगमसच्छास्त्रशीलनात्सन्मतिर् ध्रुवा ; *Y.-Vāsishtha*.

own karma of previous lives; the last two are provided by genuine āchārya and gurukula.

Training in self-control by resolves naturally begins with the regulation of the elemental physiological appetites and surges, ūrmi-s, hunger, thirst, sleep, laziness, talkativeness, fidgeting restlessness of limbs, breathing, etc.; then it deals with psychical impulses, hasty anger, quarrelsomeness, fear, falsehood, hasty inaccuracy in observation and speech, misplaced curiosity, covetousness, jealousy, carelessness, inattention, etc.; finally, it deals with the sex-craving and appurtenant psycho-physical waves and disturbances, ṭaranga, vi-ṭarka, vi-kāra.[1]

All these physical and psychical impulses are derivatives of the three primal forms, éshaṇā-s, urges, of egoism.[2] The gradation of 'negative

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[1] But the mistake must be carefully avoided, of trying to suppress certain physiological 'explosions', 'orgasms', 'rushes', végа-s, like the cough, the sneeze, nausea, the motion to pass urine or fæces, etc.; otherwise, very serious illness.

नोदीर्णान् धारयेद् वेगान् नानुदीर्णानुदीरयेत् । (*Sushruta*), "the explosions should neither be suppressed nor unnecessarily provoked". The same rule applies to transports of emotion and passion. Only, in either case, the vent must not be allowed to hurt others improperly; hence, the need of previous training and safeguarding.

[2] See pp. 55-56, *supra*. *Charaka*, (I. xi), from a slightly different standpoint, enumerates them as prāṇa-, ḍhana-, and para-loka éshaṇā-s, 'cravings for life in this world, for wealth, for life in heaven' There is no substantial difference between these and those mentioned in the *Upanishaṭ*. The *Dévi-Bhāgavata*, (VI, xxv, 10), more directly says: "Desire is threefold, for food, for possessions, for sex-enjoyment".

भोजनेच्छा, धनेच्छापि, रतीच्छापि तु वा भवेत् ।

avoidances', restraints, of these, broadly corresponds with that of the 'positive performances', the exercising of the opposite virtues. The yama-s (comparatively negative) and ni-yama-s (comparatively positive) of Yoga are only higher and higher forms of these avoidances and performances. The culmination is the mahā-karuṇā-vraṭa, 'the vow of boundless compassion', of Christs, Buḍḍhas, Īshvaras, who have no other motive, and (since even compassionate helping implies maintenance of separate individuality by the helper, however super-refined), an ever deeper self-effacement into the One Self.[1]

"Which of you can (1) maintain perfect silence for five, ten, fifteen minutes?, or (2) stand, or sit, quite still, as animals 'freeze', for two, five, ten minutes?, or (3) keep an arm stretched out, motionless, for one, two, three minutes?, or (4) breathe slowly and deeply not more than ten, five, three times a minute?, or (5) keep looking steadily at this tree or picture, or statue, or flower, for

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[1] तस्य आत्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनं, ज्ञानधर्मोपदेशेन कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति। *Yoga-Sūṭra-Bhāshya*, i, 25 From the standpoint of the Absolute Non-Separateness, No-Other-ness, such Compassion is still within the regions of the Relative and the Separate, and so may be regarded as an infirmity, but obviously it is "the last infirmity of noblest minds". Also, personal immortality is a fact, though an illusory fact; separate individuality, having been, can never wholly not be; it swings between extremes of selfishness and unselfishness. "You will enter the Light but cannot touch the Flame," (*Light on the Path*), because you are yourself the Flame, and in the Flame, together with all other infinite individualities, all the time.

one, two, three minutes ?, or (6) avoid all salt, or all sweet, food, kept within your reach, for this whole day, or (7) not frown and not quarrel during the next twelve hours ? "—such may be useful exercises in vowed self-control, with the sportive zest and vim of good-humoured emulation infused, for young folk. " I will avoid this particular kind of tasty edible, or not sleep on a bedstead but on the hard ground, or not cut my hair, or eschew this other comfort, or observe silence for so many hours a day, until I have mastered this particular lesson, or book, or gymnastic feat, or other physical or mental accomplishment, or achieved this object of just ambition "—may be useful purposive vow for a more grown-up youngster, or adult, or middle-aged man. The natural craving to do what is vowed against, serves as a constant reminder of the object aimed at, and the energy of the restlessness set up by the internal conflict becomes available for conversion into steady work for that object. Vows of complete resistance of the éshaṇā-s (Per.-Arab., *hirs*, *ṭama'*) of sex and acquisitiveness, and of maximum resistance (short of casting off of the body, or incapacitating it for work) of hunger (the prime and ultimate origin of all the others, and the strongest and least resistible, which begins with birth or indeed conception, and lasts till death), for the sake of helping others—such are the consecrating vows, ḍīkshā-s, of the Elder Brothers, the Ṛṣhis, Messiahs, Prophets.

In connection with instruction about such vows, particularly about the nature and meaning of brahma-charya[1], would come the opportunity for the teacher to impart needed information about sex, progressively, at successive stages of the growth of the pupil's body, mind, and curiosity. None can do well and properly this all-important work, in present-day conditions, particularly of town-life, except the well-educated parent, or the parent-hearted educator; none other can do it with the indispensable mutual affection and trust, in such a manner as to satisfy natural curiosity healthily, and prevent that curiosity from turning morbid and satisfying itself in unwholesome ways. The inquisitiveness of healthy, normal, unrepressed children is exhaustless. It is Nature's own provision for storing up useful knowledge in the growing mind. Correspondingly inexhaustible have to be the wisdom, patience, tenderness, of the teacher, to satisfy it in right way and measure.[1]

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[1] See pp. 490-491, *supra*. *Samskāra-vidhi* (pub. 1920, in Ajmer), among the injunctions mentioned by Pāraskara, reads also (p. 92): मैथुनं वर्जय, वीर्यस्खलनं विहाय, वीर्यं शरीरे संरक्ष्य, ऊर्ध्वरेताः सततं भव । "Avoid sexual intercourse; let the vital Energy mount from below to the brain, and not run down from above to the sex-organs".

The Indian teacher has to gather the matter and the manner of such instruction freshly, from modern western works as well as ancient Samskṛt *Smṛtis* and works on *Dharma-Shāstra*, *Kāma-Shāstra*, and *Ayur-vėda*, 'the Science of Life and Medicine'. The whole subject has become involved

BREATH-REGULATION

A person who has learnt to control these primal physiological urges, will find all others easier to restrain, since they are all rooted in these. Control of breathing, primal manifestation of the ever-present incessant craving for absorption of aerial food and expulsion of gaseous refuse, is the most difficult, and also the most important; for pure air is obviously our subtlest and most indispensable nourishment. To regulate the breath is to

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in great difficulty because of the peculiar conditions of town-life. Some western writers say that, for educational purposes, sex should be treated in the same matter-of-fact way as hunger, and quite early too, in the child's life. Others warn against too great and premature plain speaking. Nature has veiled 'sex', in the human being, with a curtain of modesty and shame which has to be taken due count of, and must not be torn aside rudely on pain of lasting mental and moral shock and injury. All the most subtle, profound, complex excitements of the human being of the present stage of evolution are centred round the sex-feeling. Those connected with property, and, finally, with 'the daily bread', may be more powerful, but they are simpler and more elemental. The sex question has therefore to be dealt with more delicately. The physical fœtus has to be fostered *within* the mother's womb, out of reach of sudden shock and harm; the mental-moral embryo has to be somewhat similarly fostered within the teacher's superphysical womb, so to say, within the aura of his kind vigilance and the family atmosphere of the g u r u - k u l a, till that embryo has grown strong enough for exposure to the outer world.

One of the virtues, amidst the vices, of modern western civilisation, is the greater and more intelligent care for the requirements of the child-mind, the compilation and publication of literature specially suited for children, such as *Children's Encyclopedias, Children's Books of Knowledge, Children's Dictionaries*, books of travel and adventure like the wholly admirable stories of Jules Verne. But their virtue is often reduced by the fact that many are very high-priced.

regulate the other physiological functions and also the emotions and the intellections.[1] The out-of-breath, panting, gasping man cannot think, cannot speak, coherently. The excited, 'anima'-ted, perturbed, man breathes rapidly. The sleepy-minded person breathes heavily. In deep, calm, thinking or meditation, the breath becomes more and more faint. Breathing and mentation act and react on each other. But indiscriminate, unguided, or misguided, practice of prāṇ-āyāma is very dangerous, and may cause permanent injury, consumptive disease, even sudden death. Etymologically the word means āyāma, 'lengthening', 'stretching', of prāṇa, 'breathing', (from Skt. an, to 'breathe', whence Gr. *anemas*, L. *anima*, air). More particularly, pr-āṇa means the 'outgoing breath', as ap-āna means 'inhalation.[2] Prāṇa also means 'life', 'vitality', 'vital force', 'nerve-force', generally, while sub-divisions and kinds of nerve-forces and corresponding nerves are given other specific names.[3] In Hatha-Yoga practice,

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[1] See pp. 373-375, *supra*. H. P. Blavatsky, *The Secret Doctrine*, III, 502-507, *et seq*, gives severe warning against dabbling with prāṇ-āyāma interpreted as 'the death of the breath', the complete stoppage of the process of respiration, on the lines of Hatha-Yoga, and gives most valuable information as to the Rāja-Yoga meaning of prāṇ-āyāma.

[2] यद्वै पुरुषः प्राणिति, मुखनासिकाभ्यां वायुं वहिर्निस्सारयति, स प्राणाख्यो वायोर्वृत्तिविशेषः। Shankara, *Chhāndogya-Bhāshya*, I, iii, 3.

[3] In the *Upanishats* and other Vedānta books.

p r ā ṇ - ā y ā m a has come to mean 'suppression and suspension of the breath'. Therein is great danger. Under the guidance of a real Ṛshi-guru, in the ways of Rāja-Yoga, so that the bodily functions follow the mind, instead of the reverse, as in Hatha-Yoga, such complete or nearly complete cessation of respiration, for a time, may supervene on deep meditation, and produce a condition of tranced clairvoyance, in which the body is in a condition somewhat like that of the fœtus before birth ; so it is suggested. But these matters would belong to the superphysical education of advanced souls.[1] For our present purposes, it is enough to observe that breath-*regulation* (*not* suppression), in scientific ways, and the promotion of the habit of deep, full, quiet, breathing should be an important part of ordinary psycho-physical education. For the young, whose consciousness is out-turned, identified wholly with the active life of the body, self-control has to begin with easy practices in restraint of bodily activities directly, and of mental indirectly ; at a later stage, when introspective self-consciousness has become possible,

[1] Various ā s a n a - s and m u ḍ r ā - s, particularly in combination with special ways of breathing, are said to act on the endocrine glands, to promote healthy secretions, and to counteract or prevent toxins. Rele's book on *Kundalini* is very suggestive. Cases of two or three hatha-yogis, who swallowed with impunity, most deadly acids, iron nails, pieces of glass, etc., in the presence of University Professors of Science, High Court Judges, etc , were frequently reported in the dailies in 1934, also the death of one such, through some error in practice.

and distinction between mind and body begun to be made, the process has to be reversed, and desires and other mental functionings, moods, psychoses, have to be controlled directly, and bodily movements indirectly.

Manu says,

> Even three prāṇāyāma-s, controlled respirations, performed *correctly*, viḍhi-vaṭ, together with silent intonation of praṇava, vyāhṛti-s, and gāyaṭrī,[1] constitute high ṭapas, purifying penance; (*correctly*, because, incorrectly done, they may cause great harm). As the dross of metals is burnt away by the bellows, so are the faults and diseases of sensor and motor organs by breath-regulation. The aspirant should cure physiological defects by regulated respirations; mental impurities by ḍhāraṇā, fixed con-templa-tion of noble ideals; evil addictions by praṭy-ā-hāra, abs-trac-tion of mind and senses from wrong objects, with-drawal of attention from them; and all feeling of inferiority, ('inferiority-complex'), weakness, smallness, dependency, finitude, mortality, by ḍhyāna, single-minded, one-pointed, con-tinu-ous con-centra-tion and meditation on the Infinite Supreme as one-Self.[2]

This is said in connection with the duties of persons in the 'suburb-dweller' and the 'hermit' stages of life; but, in elementary forms, it applies to the boy and youth in the 'student' stage as well, in connection with his sanḍhy-opāsanā, morning and evening orisons, and other occasions.

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[1] See pp. 282-283 and pp. 381-392, *supra*.

[2] प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत् कृताः ।
व्याहृतिप्रणवैर्युक्ताः विज्ञेयं परमं तपः ॥
दह्यंते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेंद्रियाणां दह्यंते दोषाः प्राणस्य निग्रहात् ॥

We have seen before that the highest yoga-samāḍhi is only an extension and perfection of the sanḍhyā, as life is an unbroken continuity from seed to tree, atom to cosmos, amœba to arch-angel, baby to sage, savage to Buddha and Manu[1].

In other places, Manu says:

> The single Sound-Word Aum (Om) is the best expressor of transcendent Brahma; breath regulation is the highest ṭapas; naught is higher in value of helpfulness than the gāyaṭrī; truth is better than silence. The animalcules which the hermit unwittingly destroys in a day and a night—to cleanse himself from the sin thereof he should perform six respirations after bath. Such respiration purifies from the sin of unwitting destruction of boneless animals. If a re-generate person happens to smell alcoholic liquor, or to inhale the smell of one who has drunk such liquor, he should cleanse himself by bathing and, standing in water, should perform three breath-regulations, and should sip a little clarified butter. The bites of dogs, jackals, donkeys, cats, rats, human beings, horses, camels, swine, and other domestic animals, are cleansed and cured by appropriate respiration, washing with water, and cauterising with fire. Having ridden on strong-smelling camel, donkey, or mule, or having bathed nude wilfully, a person should

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प्राणायामैर्दहेद् दोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ *Manu*, vi, 70-72.

The ordinary viḍhi, method, of prāṇāyāma, is: pūraka, in-breathing through the right nostril; kumbhaka, holding in the breath; réchaka, out-breathing through the left; then reversing the process; each inspiration, holding-in, expiration, to be accompanied by the silent recitation of the full gāyaṭrī. As said before, the science and art of respiration has to be re-discovered. Persons here and there have begun to investigate and teach scientifically and publicly, and have established āshrama-s for the purpose, in India.

[1] See pp. 392-394, *supra*.

perform breath-regulation, to cleanse himself of the ill-smell he may have contracted, or the lascivious psychoses and consequent physiological disturbances caused in his mind and body. Sixteen prān-āyāma-s, performed every day for a month, with recitation of the gāyaṭrī, will purify from even unwitting homicide and the psycho-physical disturbances resulting therefrom.[1]

The underlying principle, in brief, is that appropriate breath-regulation, in pure atmosphere, has

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[1] एकाक्षरं परं ब्रह्म, प्राणायामः परं तपः ।
सावित्र्यास्तु परं नास्ति, मौनात् सत्यं विशिष्यते ॥
अह्ना रात्र्या च यान् जन्तून् हिनस्त्यज्ञानतो यतिः ।
तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान् षड् आचरेत् ॥
अनस्थ्नां चैव हिंसायां प्राणायामेन शुद्ध्यति ।
ब्राह्मणस्तु सुरापस्य गंधमाघ्राय सोमपः ।
प्राणानप्सु त्रिरायम्य घृतं प्राश्य विशुद्ध्यति ॥
श्वशृगालखरैर्दष्टो ग्राम्यैः क्रव्याद्भिरेव च ।
नराश्वोष्ट्रवराहैश्च प्राणायामेन शुद्ध्यति ॥
शुना घ्रातावलीढस्य दन्तैर्विदलितस्य च ।
अद्भिः प्रक्षालनं प्रोक्तं अग्निना चोपचूलनम् ॥
उष्ट्रयानं समारुह्य, खरयानं च, कामतः ।
स्नात्वा तु विप्रो दिग्वासाः, प्राणायामेन शुद्ध्यति ॥
सव्याहृतिप्रणवकाः प्राणायामास्तु षोडश ।
अपि भ्रूणहणं मासात् पुनंत्यहरहः कृताः ॥

Manu, ii, 83; vi, 69; xi, 141, 149, 199, 201, 248.

The Sound-Word Aum is what the Bible perhaps refers to when it says "The Word was with God and the Word was God"; the Vedas indicate that this sound is the primal accompaniment of ākāsha-space, the first manifestation of the Unmanifest and its nearest Natural Name. The wonderful, awful, titanic, restless, scientific modern western civilisation is discovering slowly that there are more vitamines in

cleansing, curing, strengthening, psycho-physical results. It were well that the educator had

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fruits, milk, butter, and in cereals not over-refined and over-cooked, than in tinned foods and meats ; that such pure foods have not only health-maintaining but curative properties ; that it is better to drink and eat the milk and butter of the cow than to eat up the cow itself.

Rapid respiration has a sudorific effect and, in conjunction with copious drinks of water, has been found to throw off poisons from the body. Cautery is a recognised treatment for venomous bites and stings.

Nude bathing, especially in cold water, in circumstances which cause sexual excitement, is said to create consumptive tendencies in weak constitutions, or even in strong, which are known to be liable to from what is called galloping consumption, sometimes.

By this subject of right breathing, there hangs a tale in the Purāṇas, very elaborate, very mystic, of ḍéva-rahasya, ḍéva-guhya, 'secret of the gods', 'divine mystery'. The esoteric wisdom having disappeared from public view in India, owing to the strident advance of the Iron Age of Kali, Individualist Conflict, it is very difficult to say what the real meaning hidden underneath the surface-meaning of the words is. We can only make guesses with the help of clues, directly provided by theosophical literature, and indirectly suggested by modern science.

The version of the story, as given in the *Vāyu Purāṇa* (ch. 84 in some editions, or ch. 23 of Pt. II in others) is this :

Sūrya (the 'all-seer, mover, energiser, progenitor'), the Sun-god, was married to Sanjñā (Consciousness, also Name, for by name is every created thing recognised by consciousness). She was the daughter of Ṭwashtā-Vishwa-karmā (Hephaistos-Vulcan), the Artificer of the gods, the creator and maker of all sorts of devices, instruments, machines. The *Nirukṭa* explains Vishwa-karmā to mean the Air, vishvéshām karmaṇām maḍhyamah, 'the medium of all activities' of at least breathing creatures ; Ṭwashtā is the 're-finer, polisher, who thins and sharpens'. Sanjñā bore three children to the Sun ; our present Vaivasvaṭa Manu (the 'thinker,' the 'son of Vivasvān, the 'diverse-rayed Sun'), whose proper name is Shrāḍḍha-ḍéva (the 'god of faith and ancestor-worship') ; Yamā ('Law, Rule, Self-regulation, Law of Nature, of Action and Reaction, of Retributive Justice, of Auto-matic Balancing up from within, therefore Ḍharma-rāja, Ḍharma Incarnate, the

experiential knowledge of the correct science and art of breathing.

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presiding god and king of the Pitṛ-world, Dispenser of Justice) and his twin-sister Yamī (who becomes the river Yamunā, and, with Gangā and Saraswaṭī, symbolises the three n ā d i - s, nerves, s u s h u m n ā, p i n g a l ā, i d ā, which are believed to mean the spinal chord and the right and left sympathic nerves. Sanjñā seems to have become weak bye and bye; she began to find the proximity of her lord and his pure ethereal splendour, too burningly hot and too blindingly luminous. She created a counterfeit, exactly like herself in shape, Chhāyā, (Shadow, Image, Reflection) which was m a h ī - m a y ī 'earthen'; entrusted her children to this counterpart; enjoined her to take good care of them, to keep house properly, and be substitute for her in all ways unto the Sun-god; and never to betray the secret to him. Chhāyā promised to do all, unless he pulled her hair and threatened her, when she would not be able to keep the secret Sanjñā agreed, and went off to her father's house. For thousands of years she stayed there. Her father began to ask her why she did not go back to her husband, and ultimately to insist on her doing so. Then she departed from his place, but went to the Uṭṭara Kuru-s (Northern Kuru-lands), and began practising austerities there, after assuming the form of a 'mare', a s h v i n ī; (ā s h u - v a h a n ṭ i v i s h a y ā n p r a ṭ i, i ṭ i a s h v ā h, i n d r i - y ā ṇ i, ṭ ā n i a s y ā h s a n ṭ i, i ṭ i a s h v i n ī), the sensori-motors which carry the mind rapidly to objects are a s h v a - s, horses, and that which holds and fosters them is the body, a s h v i n ī.

Now Chhāyā also gradually bore three children to the Sun; Sāvarṇi, (the next future Manu), Shanaish-chara (the 'slow-going' planet Saturn), and Tapatī (the 'blazing') who was married to the terrene king Samvaraṇa (the 'enveloper, hider, disguiser'), of the Solar Dynasty (—which marriage perhaps means that some 'colonising' souls came over, then, from the solar or other sun-governed sphere to this earth). Bye and bye, Chhāyā began to make difference in treatment between her own children and Sanjñā's. Vaivasvata Manu bore it patiently; but younger Yama grew angry, and, in childish rage, scolded the counterfeit mother and lifted his little foot at her. She cursed him: "Become lame," (Vulcan is lame in Greek Mythology). Yama ran weeping to his father: "What sort of a mother is this that curses her boy instead of soothing him! She cannot be my real mother!" The Sun-god went to Chhāyā and questioned her angrily. She kept sullen and

VRAṬAS, BETWEEN TEACHER AND PUPIL

When we consider the far distant reaches of the process of education, we may better realise the

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silent. He caught her by the hair and shook her (which perhaps indicates some astronomical phenomenon, of disturbance in the solar system) Then she blurted out all. He called up Yama: "This is indeed not your real mother; but her curse, all the same, cannot go false wholly; so worms will gnaw one of your feet for one month in each year, and then it will grow whole again," (perhaps some retardation is meant, of the motion of an inner planet, Yama-Pluto, king of the lower regions). After this the Sun went off to the house of Vishva-karmā and asked him to restore Sanjñā. He told him that she was practising penances in the 'Northern lands of Action' (this earth is karma-bhūmi, 'the world of actions as causes', while the other-worlds are phala-bhūmi, 'the worlds of rewards and punishments as effects'). The Sun went there and found Sanjñā, and himself assuming a similar form, lived with her. One day Sanjñā sneezed, and from that nasal orgasm sprang the Twins, Ashvinī-Kumāras, Gemini, Virgin-Youths, Nāsaṭya and Ḍasra (Castor and Pollux, nāsā means the nose), 'the breaths of the right and the left nostrils', who were appointed ḍéva-vaiḍya-s, 'the physicians of the gods', 'divine medicoes'.

Thereafter, the Sun, who was formerly 'of irregular shape' ṭiryag-ūrḍhvam-aḍhah, 'sprawling out in different directions' (nebulous), asked Vishva-karmā to improve his shape and reduce his heat and make him more bearable. So Vishva-karmā put him on his lathe and whirled him round and round, bhrami, and made him nicely spherical, and, at the same time, utilised the filings and parings to make some very useful and effective implements of war as well as peace. And the Sun came home and began to live happily with his now two wives and eight children, and not more than the usual domestic ructions.

The *Nirukta* speaks of three ways of interpreting the Vedas, the metaphysical or spiritual, the superphysical or energic, and the historical or literal. *The Secret Doctrine* and *Isis Unveiled* expand the number, by sub division, into "seven keys," astronomical, geological, physiological, anthropological, etc.; each key, applied to the locked statements of the scriptures, yields one of the aspects, all interconnected,

sacredness of the relationship between master and pupil as more holy than between mere physical child and parent.[1] We may also then see the full significance of the 'vow-bond' between them, and of the high ideal of the brāhmaṇa, the preceptor spiritual and temporal (for the two aspects are inseparable), which the Grandfather Manu endeavours to keep constantly before the eyes of his

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of the Whole Truth The first appearance of breathing humanity around the North Pole wherever it may then have been, progenition by nasal orgasm instead of the present way, perhaps, bodies less dense than the present, in periods marked by astronomical and geological phenomena—all these may be indicated by this 'fantastic', yet very pretty and interesting, mythos. The psycho-physiological secret of the how of the commencement of breathing in the new-born infant is also perhaps hidden in the last part of it, rebirth of the Twins by nasal orgasm. Because these Purāṇic myths are so elaborately artificial, we may safely infer that they are deliberately allegorical.

The upshot of it all, for 'practical' purposes, is that he who knows the Science and Art of Breathing is a 'divine' physician, and will be able to cure many if not all diseases, and even rejuvenate old bodies, as the Ashvini-Kumāras did that of Chyavana. Ha means the right breath; tha, the left; hatha-yoga is the yoga of correct breathing with the right and the left nostrils, probably connected with the right and the left sympathic nerves also. All which shows the extreme importance of prāṇā-yāma.

[1] The belief among 'mystics', students of 'occultism' and 'theosophy', is that spiritual Ṛṣhi-Master and *Shishya-chēlā* have also often been physical parent and child in past births. The beliefs regarding goṭra and pravara have some bearing on this point apparently. The brāhmaṇa-teacher is naturally the spiritual preceptor as well as the physical progenitor of his own children. In the ritual of upanayana, the guru keeps the newly adopted child-pupil within his 'womb', *i.e.*, near himself, within his psycho-physical aura, for three days, and then 'brings him forth', *i.e.*, lets him go about and mix with the other pupils.

progeny. Some ceremonial vows, in the solemn words of the Vedas, have been mentioned before.[1] Another, to be taken in the presence of the Sacred Fire upon the altar, as Recording Witness, physical and super-physical, is this :

> Om !, Agné !, Lord of Fire Material and Fire Spiritual !, Who showest the true Path and leadest us aright on it !, Lord of Vows !, Blesser and Helper of all righteous resolutions, I am undertaking this resolve. Do thou give me strength to fulfil it. May the vow prosper. Herewith I determine to pass from the Unreal to the Real, the Unrighteous to the Righteous, to leave behind all Falsehood and to seek, find, hold fast unto the True.[2]

Vows of mutual affection and loyalty, of pure and austere life, of subjugation of the lower self to the higher, of elevating and useful study, of alert performance of prescribed duties, are of the essence of the relationship between preceptor and pupil, whether the vows be spoken aloud also with solemn ceremony, or be only inwardly taken.

Vraṭa-s, praṭijñā-s, shapaṭha-s, vows, pledges, covenants, oaths, solemn affirmations, have played a very important part in the life of mankind, in all ages and countries. Human beings resort to them, by an irresistible impulse, on all occasions of great undertakings, on the success or

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[1] See pp. 320, 321, 330, 489-491.

[2] ॐ, अग्ने, व्रतपते, व्रतं चरिष्यामि, तच्छकेयम्, तन्मे राध्यताम्, इदमहमनृतात् सत्यमुपैमि, ॐ। *Yajuḥ. Veda.*

failure of which, deep and lasting happiness or misery depends, and which require profound mutual trust and assurance of co-operation, to succeed. Oaths of initiation into spiritual and religious mysteries, of entry upon citizenship, of feudal allegiance, of military service, of coronation, of legislative or judicial or executive or other office, of marriage, of adoption, of religious ordination, of admission into the medical fraternity and other brotherhoods, guilds, associations, unions and secret or open societies, of true witnessing in courts of justice, of jurorship, of mutual support and loyalty to the death in resisting religious or political or other tyrannical oppression—such oaths have been, throughout history, and continue to be, regarded as the means of ineffaceably engraving on the minds of those concerned, the necessity of righteous conduct in accord with the terms agreed upon, and as being the guarantees of such conduct, under the sanction of that Mystery, explicitly or implicitly invoked in and by the vow, which men call by many names, God or Chance or the Supreme Self or the Spirit of Universal Life. As even the snake and the tiger love their broods, as treacherous hypocrisy acknowledges the supremacy of truth and virtue by counterfeiting them, so even thugs and robbers pay homage to mutual trustworthiness and try to ensure honor among thieves' by solemn pledges to each other. But when such vows are made in the

spirit of levity, or hypocrisy, or sin and crime, then indeed god becomes inverted into demon.[1]

The great rshi-s and the gods themselves have sworn oaths on great occasions. Vasishtha swore an oath before king Sudāh, son of Pijawana. But the wise man will not take oaths lightly, for trifling

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[1] As the Athenian youth of ancient Greece had to pledge himself to honesty, loyalty, and progress, for his city, so the youth of today in the Turkish Republic, under the leadership of Mustafā Kemāl, has to take a serious pledge to his new nation His consecration is, "I am a Turk, honest and industrious; my duty is to protect those weaker than I, to respect my elders, to love my country sincerely; my ideal is to raise myself higher and to continue in the path of progress; I make a gift of my life to the life of Turkey." (*Modern Review*, of Calcutta, for June, 1935, p. 913). It is very desirable that Indian youths and maids, on finishing education and entering household life, should take an oath, less vaguely, more definitely, more significantly and humanistically worded than the above, (as to what is the 'higher' and what is the 'progress' which should constitute the 'ideal'), and should do so with impressive ceremony. The ancient sam-āvartana ceremony, 'the returning' of the pupil from his teacher's to his parent's home, is the natural occasion for such; and the teacher, accordingly, reminded him, and charged him with the performance, of the *Duties* of Man, in which he had been instructed; and the pupil, the sam-āvṛtta, who was 'graduating' out of the student-stage into the householder-stage, accepted the charge and made due promise of performance in response. Thus the student-life began and ended with appropriate vows. One of the ancient forms of the 'graduation' charge and vow will be given at the close of this chapter. The pledges and promises of scout-associations are generally very good. The Kāshi Vidyā Pitha of Benares, a national non-official educational institution, takes such a pledge from its shāstri-s at the annual sam-āvartana ceremony or 'convocation'—pledge of performance of the threefeld Duty of Man to Society, (see pp. 54-57, *supra*). But India needs more than this at the present time. She needs five or ten per thousand of her children to dedicate themselves wholly, for a given period at least, to the work of national uplift, in carefully thought out ways, leading to a right social organisation, now all disrupted.

matters. If he does so, he harms himself here and hereafter.[1]

The pancha-shīla and ḍasha-shīla of the Buddhist, the yama-s and niyama-s of Yoga, all are such vows and pledges. Too much solemnity must be avoided, however, where one party is of tender years, lest he be frightened and suffer nervous shock from excess of emotion. Pleasant kindness with sufficient gravity to rouse enough emotion in the child to impress the occasion on his memory, should be the prevailing mood. Hence, the younger the pupil the older should be the teacher, not only fatherly but grandfatherly. The aged, (not too old), who have "become as little children again", simple in heart but full of wise knowledge in head, who have attained the 'second childhood' in the deep spiritual sense, (not in that of physiological senility), who have shed the passions and ambitions of youth and middle age, but retain that memory of them and their consequences which constitutes wisdom, when combined with philanthropy and forgiving benevolence—such are the best teachers of the young who are in their 'first childhood'. Even if not actually teaching the children, such must be the heads of

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[1] महर्षिभिश्च देवैश्च कार्यार्थं शपथाः कृताः ।
वसिष्ठश्चापि शपथं शेपे पैजवने नृपे ॥
न वृथा शपथं कुर्यात्स्वल्पेऽप्यर्थे नरो बुधः ।
वृथा हि शपथं कुर्वन् प्रेत्य चेह च नश्यति ॥ *Manu*, viii, 110, 111.

the guru-kula, and its departments, and must brood over it and supervise it constantly. Of course, for very small children, women-teachers are the best.

The duty and responsibility of the senior is always the greater, in all human relations, whether he be teacher-priest, ruler-king, h(o)us(e)band-man and head of family, director of concern, officer in public administration, organiser of industry, master of servants, employer of employees, foreman of laborers and workers.

> The family, kula, whether it consist of a single small household, or of a whole numerous nation and people, prospers or perishes according to the conduct of of its e(a)lder-man, its leader, its head. He makes or mars the family. He who being elder, behaves as a true-hearted elder should behave towards youngers, he is even as father and as mother.[1]

Where pupil and teacher are as child and parent, pupils naturally grow to feel as brothers to each other in a good home. Such a loving and wise teacher, by his parental behaviour to all alike, on the one hand stimulates rivalry and competition between the pupils, and infuses thereby the spirit of sport into the performance of the vows, the pursuit of the studies, the doing of the daily services of the household; on the other hand, he makes the rivalry *friendly*, and not hostile, virtuously *emulous* in respect of the good and great *qualities* which are the *causes* that achieve good and great

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[1] See p. 319, *supra*.

results; and not viciously *envious* in respect of the mere *results*[1]; he assiduously discourages quarrels, and encourages and fosters the growth of affection between pupils of correspondingly similar or complementary temperaments. Such 'causeless', disinterested, spontaneous, temperamental, 'school-boy' attachments last the whole lifetime, and are generally stronger than any made in later life, which are usually created by interested motives, and are therefore apt to weaken or break when the motives do so.[2]

If instead of feeling and behaving towards his pupils as loving parents do, the teacher happens to be so evil-minded and false-hearted as to feel like a slave-owner towards slaves, then the most awful horrors of cruelty to helpless innocents and lasting injuries to their bodies and souls become possible.

It is almost indispensable, therefore, that the guru should have a kula, the teacher of children and adolescents should be *a family man*, should have children of his own, and should teach other's children side by side with these. They,

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[1] हेतौ ईर्ष्येत्, न फले । *Charaka.*

[2] The friendships of Kṛshṇa and Sudāmā, Kṛshṇa and Arjuna, are classical examples in Purāṇa story. So the life-long, deadly, enmities of Bhīma and Ḍuryoḍhana, Arjuna and Karṇa, Ḍrupaḍa and Ḍroṇa, are other classical example s,of the consequences of the coming together of disparate tempera-ments in 'school'-days, when the teacher has failed to sepa-rate them, or guide them rightly Damon and Pythias are classical examples in western story.

mixed with the others, will be as perpetual moral re-agents upon him. Their presence will make him feel ashamed to behave to the others in any wrong ways born of 'lust and hate', kāma and krodha, the two great enemies of mankind; will inspire him to regard and treat all pupils as he does them; will induce him to take them all into his heart alike; will tran-substantiate the atmosphere of even a defective educational institution into that of a true guru-kula, 'the teacher's happy family', where eager learning is joy, and more eager helpful service is natural law, and trustful virtuous purity holds sway.

NOTE

Demon est Deus Inversus

A delicate and difficult subject, a very dangerous moral disease, calls for treatment here. Krshna, in the *Gītā*, tells us on the one hand, "not to disturb and perplex simple minds by giving out too much of the whole truth", and, on the other, that "there is no purifier like unto knowledge"; (iii, 29, and iv, 38). In the early stages, an epidemic may be nipped in the bud by segregation; when it has become widespread, equally pervasive remedies have to be employed. Vice, born of lust and hate, honeycombs society in East and West alike today, with its inevitable consequences in venereal diseases of many major and minor kinds, insanities of all sorts, misshapen faces and figures, abnormalities of mind and body, crimes of horrible and subtle nature.[1] Western psychiatric, psycho-analytic, medical literature testifies. The

[1] अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च ।
परभार्यासु कन्यासु नाचरेन्मैथुनं पुमान् ॥

percentage, to the population, of cases of venereal disease and insanity, is far higher in the west than in the east, according to official and semi-official reports. The treatment of the subject can no longer be avoided, therefore, in a work on education; especially when, as that literature, and, even more, the daily press which reaches all sorts of persons, show, the canker of the vices has reached the heart of civilisation, the educational institution. Manu does not avoid the subject, but deals with it in his own patriarchal way; he briefly counsels the student to conserve his seed of life, the reservoir and source of energy, carefully, and not waste it nor defile himself in any way; and he tells him how to wash away the impurity and repair the waste when it has befallen.[1] Such simple injunction, laid upon the pupil openly, by the g u r u, within the knowledge of all, is enough to put all concerned on guard, to set the moral tone of the educational home, to act as an ever-present inner monitor and watchman in each mind, to

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कुलेषु पापरक्षांसि जायंते वर्णसंकरात् ।
अपुमांसोऽङ्गहीनाश्च स्थूलजिह्वाः विचेतसः ॥

Mbh., Shanti-parva, ch. 90; see also *Sushruta* and *Charaka*.

[1] See pp. 367-368, 490-491, and 592, *supra*. The full m a n ṭ r a is,

ॐ, पुनर्मामैतु इन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थां कल्पन्तामिहैव, ॐ ॥ Ṛg.-Véḍa.

"May the power come back to my sensor and motor organs; may the Self, my Self, my self-possession, my power of continence, my vitality of body, my energy of mind, my memory return to me; may the sacred fires and fiery energies (the outer fire on the altar and the inner psychical nerve-force, which two, it seems, come into rapport in proper conditions, giving rise to clairvoyance, 'divination', etc.) flame brightly again on their proper altars (the outer as well as the inner, *viz.*, the nerve-ganglia, the psycho-physical plexuses, etc). The student who has lost his seed, involuntarily, in sleep, should bathe, and worship the sun, and pray three times, intently, in these words of the Veda-psalm"; so Manu enjoins. The intense prayerful mental mood is the real medicine; and it is created by the simple ritual.

ensure that none shall err through ignorance, none be deceived against his will.

But while such brief advice should ordinarily be enough for the pupil, parents and teachers and the general public need to know more, so that they may not behave like the proverbial ostrich, may not shut their eyes while their children are being physically, mentally, and morally crippled for life but guard them effectively.

What the consequences may be, to the pupil, of 'lust and hate', arrogant irascibility and lasciviousness, in a teacher, may be seen from the following abridged cuttings from current papers.

"The facts were that one Sheo Dutt, brahmin, head master of the school in Tegain village, Cawnpore district, sent for a teli (oil-presser) boy, Maikulal, aged 12, who had been absent from school for one day, on Feb 12, 1933, and beat him severely with fists, kicks, slaps, as a result of which he swooned and died within a few hours. The boy had an enlarged spleen weighing eighteen ounces, where a normal boy's would weigh four. In appeal, Mr. Justice Bajpai remarked that the boy was said to be a thin creature, and it was the duty of the teacher to know the physical condition of the pupil upon whom he was inflicting corporal punishment; the teacher behaved in a cruel manner; his defence was that the boy fell on the ground and thus received the majority of the injuries noticed by the doctor; instead of expressing repentence, he tried to assert himself and justify his action. The Judge, in the end, reduced his sentence to six weeks' imprisonment and a fine of two hundred rupees". (*Hindustan Times*, Delhi, 9 Aug., 1934).

This was no doubt an exceptional case in which extreme consequences resulted from special causes. But severe beating is far from uncommon. In the same year, 1934, another case was reported in the papers, of a school in the Punjab, in which a schoolmaster named Bennett caned a boy so severely that he was confined to bed for many days. A case was brought against the teacher by the boy's father, which was ultimately compromised. The reason for the cruelty in the former case, *viz.*, natural irascibility and hard-heartedness, was probably aggravated by the fact that teachers' promotions in pay

and status have been made to depend upon the percentage and numbers of 'passes' at examinations; as those of men in the police-service, on those of 'convictions' in criminal cases. With such de-moral-ising incentives and ideas of 'efficiency' (which is the favorite catchword in vogue in official circles at present), it is easy to understand cruelty to pupils and false charges against the innocent. For an instance of another kind of cruelty to pupils, due to the same reason, see the present writer's *Ancient* vs. *Modern Socialism*, p. 206, f. n.

As to the other evil: "R. B. Kunwar Sain, M.A., bar-at-law, late Chief Justice, Jammu and Kashmir State, writes: I have seen the great volume of literature and statistical figures collected by the Youth's Welfare Association, Lahore, on the subject of seduction of boys in schools by teachers. The evil is not sporadic, nor confined to one locality. It is widespread. Our province (Punjab) stands next only to the North-West Frontier Province in the gravity of the situation. In the words of Johann Peter Frank of Germany, 'What a source of devastation is a public or private teacher of youth, when his heart is impure; what a tragic example of misleading is he who, himself in a position imposing upon him the duty of leading others towards virtue, is animated by the most detestable of passions'. It behoves every well-wisher of society to make an earnest effort to root out the evil. There should be created a strong body of public opinion against this evil through press and platform. It is necessary to acquaint parents, teachers, the boys themselves, where the evil exists, and how and by whom the victims are ensnared, and with what disastrous results. The evil should be exposed ruthlessly in order to create a revulsion in the public mind against it. A Committee was appointed by the Government of Bihar and Orissa, in 1921, to enquire into the matter and report as to the ways and means to combat the evil:" (*Leader*, Allahabad, 22-1-1934.) Enquiries made by the present writer, from the B. & O. Government Department concerned, in June, 1935, show that no effective ways and means were found, and that it was only decided that "where immorality does prevail, it is necessary to stamp it out even at some risk to the individual . . . (But) it must be clearly understood

that dismissal cannot be ordered on mere gossip or anonymous petitions, but only on real evidence of suspicious conduct."

"A deputation of the Y. W. Association, Lahore, went to Sir Sikandar Hayat Khan, ex-Governor of the Punjab. He consented to become a Patron of the Association, and promised to help in its campaign against the evil. He supported the plan of the Association to start its branches in the primary and secondary schools, to be run by students, teachers and guardians as office-bearers"; (*Hindustan Times*, 9-2-1934).

"In July, 1933, the Director of Public Instruction in the Punjab invited the attention of the officers of the Education Department to immoral offences by teachers and pupils. The present Director (1935) has issued the following instructions; (1) every case of immoral conduct, in which there is any evidence, should be reported to him at once for advice on the action to be taken; (2) no teacher who is dismissed for an immoral offence should be employed in any school in the province. The Director is in a position to dismiss an offender where he is morally convinced of his guilt, even in the absence of legal proof. He, however, desires, that as there is danger of an increase of false accusations, special care should be taken in reporting cases": (*H. Times*, 24-6-1935).

It will be obvious to the reader that such 'correct', balanced, official public pronauncements and platitudes are no cure for the disease. Instead of taking any active steps himself, the 'Director' will wait for others to make up a case for him; they should do so with 'special care', and take all the trouble and odium and risks which complaining against any government servant means, in the present condition of the country; and then he will pass orders, with dignity, as may seem to him fit, quite as likely as not blaming the complainants for having done so wrongly, with insufficient care. What is wanted is that in cases of this sort the principle of decision should be that "Cæsar's wife must be above suspicion", and bad reputation should be enough ground for dismissal. And much more; appropriate simple teaching should be given

openly to all pupils, as to the consequences of sexual vices, as is done by Manu's g u r u, and, it seems, in western countries; *e.g.*, it is reported that, in Germany, a page of instruction on these matters is pasted into the text-books of all schoolboys. But the British-Indian Government works by 'confidential circulars' where officials' interests are concerned, and by platitudes where public interests are; and its 'executive' mind thinks mostly of the preventive functions which work by outer compulsion and penalties, and mostly neglects the promotive functions which work by inner impulsion and right education and right employment.

The real trouble is that when the general moral atmosphere of a country has become corrupt, for whatever reasons, the public servant will, ordinarily, be intellectually cleverer and morally worse than the public, and will, consciously or unconsciously, help to make that atmosphere worse and worse. A special effort of the Oversoul of the People or Nation becomes indispensable, in such a case, to disinfect and sanitate that atmosphere, as a living body throws off a disease by a crisis. A great leader is needed, with the requisite *spiritual force* as well as *wisdom*, *intensity* as well as *far-sight*, whose fire of heart and light of head will set afire the hearts and set alight the eyes and heads of the people.

Self-restraint in respect of tongue and sex is the first step in, and also the permanent way of, all refinement in civilisation. It has been rightly said (of the Romans after Julius Cæsar, and may be said equally truly of the Indians of to-day) that "despotism is the only form of Government which a people enervated by *self-indulgence*, is able to endure, and despotism produces its natural fruits in tyranny and luxury". Self-government is achieved only when self-indulgence and self-debasement have been conquered by self-denial, self-control, Self-knowledge and Self-reverence.

Mahatma Gandhi, (quoted in *Hindustan*, a Hindī Weekly, of Allahabad, dated 7-5-1935), writes to the following effect: "The principal of the Sanātana Ḍharma College, Lahore, has written to me on the subject of this difficult problem. I am not sure whether public discussion

in the press will help or not. The evil is old and widespread. When and where the people's life is sensual and luxurious, this evil will be. The principal informs me that the teachers themselves defile their pupils. When the cultivator ruins his own crops, the cure is not easy. Enquiry committees and governments cannot solve the problem. It can be solved only by general uplift and moral purification of the people. Parents should realise their responsibility. Pupils should be kept in the atmosphere of clean and pure living. Pure life and good example (of good teachers) is the foundation of good education. The trustees and managers of educational institutions should exercise the greatest care in the selection of the teachers, and keep an eye on their conduct and after appointment also. This is the only remedy that I can suggest".

And this remedy is the only one in accord with Manu's views. It may be added though, that it is only governments of the *current* British-Indian sort that cannot solve such problems. The right sort of government *can* and *would*. Where the general moral atmosphere of the national life has been befouled by the excesses and the manias referred to before (see p. 533, *supra*), chiefly by the misconduct of, and the bad example set by, those who should be ḍvi-ja-s, re-generate, *viz.*, priests, rulers, capitalists, there official officiousness and efficiency and patchwork and desk-work will be of no use; nay, will aggravate the disease. Let the Public Mind, Public Opinion, Collective Intelligence, disinfect, sanitate, sweeten the whole moral atmosphere by the honoring and fostering of a vocational class of true brāhmaṇa-s, dedicate to spiritual science and scientific spirituality; then all evils will be cured. For great works, great instruments are indispensable. To fight a physical war, a physical army is needed. To fight a moral war, a moral army of soldiers of God is wanted. Such a 'holy' class of 'men of God', and such a 'heal-thy' Public opinion, will act and react upon each other in a virtuous circle, and make all public and private life fragrant with the odour of sanctity. If the Communist Party of Soviet Russia, undoubtedly self-denying and self-sacrificing and intellectually talented and advanced as it is, were also *spiritually* wise and far-sighted, and arranged

for a due partition of functions and means of living, it would be such a 'holy' order.

The increase in crime of the nature of assaults upon children in Britain, as noticed by a Judge, has been referred to before (see pp. 489-490 and 495-498, *supra*). Psycho-analytic and psychiatric literature is full of accounts of the terrible nerve-shocks caused to young and tender organisms by such assaults; the hysterias, phobomanias, repressions, diseases, soul-searings, which result therefrom; and the wrenching away from the normal path and the wreck and ruin of millions of lives. The peculiar conditions of the present phase of civilisation, science cut adrift from Spirit and far outrunning Morals, the balances of Nature forcibly upset everywhere, proportion between town and country inverted, excessive population in some tracts, vast unutilised areas in others, more men than women in some parts (as in the Punjab), more women than men in others (as in Britain), utterly corrupt official and non-official finance in all countries, general economic confusion, enormous unemployment, difficulties in the way of marriage and normal domestic life—all these have stimulated sex-abnormalities and revolutionised morals and all departments of life, being themselves largely the result, by vicious circle, of excess of a h a m k ā r a-egoism and k ā m a-lust and k r o ḍ h a-hate. "Knowledge comes but wisdom lingers"; "knowledge increaseth sorrow" today, in another sense than Solomon meant; but "sorrow leadeth to wisdom"—teaches the Sānkhya-Yoga-Veḍānta philosophy. When scientists become sadder and wiser and spiritual-minded, and determine to constitute themselves into a new 'holy order' of Priests of Spiritual Science, then Human Society will be constructed as of old, and, let us hope, on a higher level, on the same unchanging psychological and philosophical principles, but with new details. In the meanwhile, whatever mire and filth may be unavoidable elsewhere, let us keep the

[1] See Lord Passfield's 'Ludwig Mond Lecture' on "The Constitution of the U. S. S. R.", delivered at Manchester University, in 1935 (Hind: Times, 27-6 1935); and the present writer's *Ancient* vs. *Modern Scientific Socialism*, p. 142-143, *et passim*.

sanctum of the temple, the educational home, pure and clean; let us see that the relationship between teacher and pupil is as that between parent and child, and that for a teacher to defile, to shock and frighten, to teach evil habits to, a pupil, should be as little possible as for a mother to devour her own child. Let us make sure, as far as is humanly possible, that the teacher is of the wise and noble quality which will guide the child safely through the dangerous psychical and physiological crises of adolescence, with anxious and tender paternal care, and not of the fiendish quality which will drive him deliberately into the pit.

Adolescence is the time when there is special influx of vitality into body and mind, and both expand and gather strength, in all human beings; and in special cases, extra-ordinary afflatus descends upon the sensitive soul (as symbolised in Christianity by the descent of the dove upon Jesus at his baptism by John), and the great attractiveness, the magnetism, of personality developes, which marks the pre-eminent leader of men, and enables him to draw to himself and permanently retain the affection and the service of devoted followers.[1] The loving, wise, teacher instinctively, intuitively, knows how to guard the flowering soul against everything that will hinder, and does everything that will help, the opening of each soul into such perfect fullness as is possible to it.

In view of such considerations, the suggestion is made in the text that, as a rule, persons who are not married and have no children of their own, and have therefore not developed and realised parental affection and sense of responsibility, should not be put in change of, not be set to teach, growing children and adolescents.[2]

TEACHING BY APPRENTICESHIP

It has been said before[3] that when a pupil was apprenticed to a tradesman or craftsman for

[1] See the present writer's *The Psychology of Conversion, The Fundamental Idea of Theosophy, Mystic Experiences*, and *Kṛshṇa*.

[2] See the section on "Education and the Educationist" in *The Essential Unity of All Religions.*

[3] P. 556.

special vocational or technical instruction, the brāhmaṇa-guru-purohiṭa still remained, by general understanding, the supervisor and culture-giver. It is interesting and instructive to note that the practice of the medieval ages was similar, in the west also.

The old English education was the apprentice system. In every parish, the large householders, the squire and the parson, the farmers, smiths, joiners, shoemakers, were obliged by law to divide among themselves, according to their means, the children of the poor who would otherwise grow up unprovided for, and clothe, feed, lodge, and teach them in return for their services till they were old enough to take care of themselves. Our ancestors, in their primary education and their higher education, *knew what they wanted to produce*, and they *suited their means to their ends.* They set out with the principle that every child born in the world should be taught his *Duty* to God and Man . . . (for) the consciousness of *Duty*, whatever its origin, is to the moral nature of man what *life* is in the seed-cells of all organised creatures, the condition of its coherence, the elementary force in virtue of which it grows. (At the same time) the majority of people had to live, as they always must, by bodily labor; therefore every boy was, as early as convenient, set to labor. He was apprenticed to some honest industry. He was instructed in some positive calling and became a profitable member of the commonwealth. The essential thing was that every one that was willing to work should be enabled to maintain himself and his family in honor and independence . . . Pass to the education of the scholar, and you find the same principle otherwise applied. There are two ways of becoming independent. If you require much, you must produce much. If you produce little, you must require little. Those whose studies added nothing to the material wealth of the world were taught to be content to be poor. They were a burden on others, and the burden was made as light as possible . . . The laws against mendicancy in all countries (of Europe)

were suspended in favor of students wandering in pursuit of knowledge, and formal licenses were issued to them to ask for alms. At home, at his college, the scholar's fare was the hardest. If rich in mind, he was expected to be poor in body; and so deeply was this theory grafted into English feeling, that earls and dukes, when they began to frequent universities, shared the common simplicity. The scholar was held in *high honor*; but his contributions to the commonwealth were not appreciable in *money*, and were not rewarded with money. He went without what he could not produce, that he might keep his *independence* and his *self-respect* unharmed. More noble souls have been smothered in luxury than were ever killed by hunger. Knox was brought up in this way, and Milton and Kepler and Spinoza, and Robert Burns.[1]

All this is very like the brāhmaṇa and brahma-chārī ideals of Manu. The really best and highest work of the world, whether in science, or literature, or the fine or the useful arts, has in no time and no clime been done under the stimulus of Mammon. On the contrary, it would be true to say that some of the very worst and most malignant work has been done under that motive. Manu, in connection with the vices and addictions born of lust and wrath, which have to be specially guarded against and eliminated by the ruler, in his own person and in the people, goes even to the extent of saying:

The seers have seen that the root of both these sets of vices is lobha, 'love' of money, gardhā,

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[1] Froude, *Ibid.*, II, 369, 441, 448-452, "On Progress" and "Education". The causes of the decay and break-up of these old ways are also indicated in those papers.

'greed' of wealth; therefore the ruler should diligently and vigilantly conquer avarice.[1]

Modern 'capitalist imperialism', 'economic nationalism', with their ruthless exploitation of the masses, and their 'high-life' in the vast capitals, the modern 'Babylon-harlots', write the commentary on Manu's verse.

The old system of education, the guild-structure of society, and the notions as to principles on which they were founded, were broken up in the west, and then in the east, by the Advent of the Machine and its concomitants and consequences, the manias before-mentioned, all rooted primarily in excessive selfishness, egoism, individualism. The reaction has begun. The history of Evolution (in the larger Purāṇic and theosophical sense) leads us to hope that the old system may be restored, though with frightful travail, on a higher level.[2] It is noteworthy that the word 'communism', so hateful to the capitalist tory or conservative, is nothing else than the word 'commonwealth', which he too loves, or at least professes to love; that the Russian Soviet plan of 'collectives' in farming and 'co-operatives' in trading is much the same in principle

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[1] द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः ।
तं यत्नेन जयेल्लोभं, तज्जौ एतौ उभौ स्मृतौ ॥ vii, 49.

See the present writer's *Ancient Solutions of Modern Problems*, pp. 11-13.

[2] See *Ancient* vs. *Modern Scientific Socialism*, pp. 98-99.

as that of the old village communities and co-operative societies,[1] though with modifications in details and technique necessitated by the use of machines; and that Fascism, the other great experiment now being made in social reconstruction, believes in the Guild-State and corporations and functional representation in a manner which, though professing antagonism to, and using other names than, Communism, is in many respects similar to that of the latter.

The work which was formerly done, of feeding, clothing, and training apprentices, by private craftsmen, tradesmen, firms, farmers, bankers, landowners, (under *law* in Europe, as mentioned in the quotation above, and by more effective *custom* in India), is now being and will, more and more systematically, have to be done, in the new conditions, by technicums, factories, offices, institutions, companies, banks, public services like railways, shipping, aviation, and so forth; while the cultural side of their education will be simultaneously looked after by teachers of the brāhmaṇa quality, residing, together with their wives and children, in the near neighbourhood, as far as possible, and acting as guardians of the apprentice-pupils.

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[1] *Mir-s* in pre-Soviet Russia, and *grāma-panchāyaṭs* in India. Samskṛṭ words in this connection are ghosha, ghosha-vṛḍḍha, and pūga, nigama, shréṇī, sambhūya-samuṭṭhāna, etc.

We have seen before, the nature of the universities,[1] the 'sacred towns', pavitra-purī-s, 'the purifying, refining, culture-giving centres', where, in ancient and medieval, and in diminishing degree even in present-day, India, 'scholarly' education used to be and is given, in the divinities and the humanities excellently, in a manner not yet surpassed, in some respects not yet approached, in the west, and in the 'realities' of physical science also, so far as then developed in connection with the practice of the useful and the fine arts of Āyur-Véḍa or Medicine, Jyoṭisha or Astronomy and Astrology, Ḍhanur-Véḍa or the Art of War, Gānḍharva-Véḍa or the Fine Arts and Aesthetics of all kinds, Sṭhāpaṭya-Shilpa-Véḍa or the Art of the Household life, *i.e.*, Architecture and all other possible arts and crafts which minister to human life, rural and urban.[2]

As regards the elements of cultural Education, the four 'R's, including Religion, *i.e.*, Righteousness, and the simpler kinds of technical education

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[1] See *Ancient Solutions of Modern Problems*, pp. 22-25, for full significance of the word 'university'; and pp 304-309, *supra*.

[2] See pp. 264-279 *supra*. Antiquarian research is bringing to light more and more of the achievements, even in these 'realities', of the vanished civilisations, and Purāṇic legends are putting on the appearance of historical fact The *Arṭha-Shāsṭra* of Kautalya gives much information about the many kinds of products of industry in which trade was carried on; information gathered from the tax-collector's point of view, however!

in the handicrafts (all falling under Sṭhāpaṭya-Shilpa-Véḍa), the elders of the town-panchāyaṭs and village-panchāyaṭs[1] used to manage it with the help and guidance of the family puro hiṭa-s, brāhmaṇa-priests. These, as individuals, were the spiritual advisers and guides of the families which were specially attached to them, and, collectively, in groups, of the local public. They were also expert advisers of them in all matters of ishta, sacrifices, and āpūrṭa,[2] 'pious' works. Works of public utility, public works of all kinds, were then called 'pious' works, because of the elevating spiritual sentiment, religious emotion, piety, inspiring them.

The puro-hiṭa[3] priests would impart the four

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[1] The Hindī word *panchāyat* is formed from the Skt. words pancha, five, and (probably) āpṭa, 'he who has found wisdom', the wise, the trustworthy. It meant 'the council of five wise elders' originally.

[2] Ishtam is yajña-yāg-āḍi, ritualistic offerings in the fire; also, litanies, in-canta-tions, etc.; and āpūrṭam is vāpī-kūpa-ṭaṭāk-āḍi, construction of wells, tanks, water-reservoirs, lakes, canals, plantations of trees, afforestations, building of temples, alms-houses, rest-houses, schools, hospitals, laying out of roads, parks, public gardens, making of bathing-ghats, bridges, etc., all formally and ceremonially dedicated to the service of the People, as worship of God These were done sometimes as matter of nish-kāma, nish-karma, pure duty, with only the motive of paying off 'the congenital debts'; often with the wish for (1) either mundane reward, such as progeny, or prosperity in business, or victory over rivals, or (2) happiness in heaven. For the many kinds of yajña-s, in accordance with its philosophical meaning, i e, 'doing anything for the helping of others by self-denial', see *Gīṭā*, iv, 23-33.

[3] पुरः एनं दधति, तस्मात् पुरोहितः । *Nirukṭa*. पुरः अग्रे, धर्मकार्येषु, धर्म-विवेचन-निर्णयन-आम्नान-विधान-व्यवस्थापन-कल्पन-व्यवसान-कार्येषु च,

'R's themselves to the children, and would help in having them apprenticed appropriately, and, when the apprenticeship was completed, in getting them married suitably and set up in household life and craft or business or other occupation and profession.

There are no detailed and specific *laws* to be found in the current *Smṛti-s*, on the subject. The spirit of the old civilisation was in favor of working by education and formation of right public opinion, by establishment of custom, by fresh interpretation, by inner impulsion, by social pressure. It was against too much direct legislation, too much government, too much officious efficiency. It had realised that where the bureaucracy becomes too 'efficient' the people necessarily become very in-efficient; that in order to show off and feel their 'efficiency', power, domination,[1] the bureaucracy, consciously or sub-consciously, take measures which inevitably make

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धर्म्य-इष्ट-आपूर्त्त-कार्य-सम्पादनार्थं उपदेशककार्येषु च, लोकहिताय, हितः (धीयते), प्रहितः प्रेषितः, प्रति-नि-हितः समीपे स्थापितः, प्रतिनिधीकृतः, इति पुरो-हितः । "He who is *put forward*, selected, elected, as being most helpful for the good of the people, to advise and guide in (1) interpreting, determining, making the law, and (2) in carrying out sacrificial ritual and pious public works—he is the p u r o - h i ṭ a.

[1] Love of power, of wealth, of honor, the three primal appetites in their psychical aspect—these are the prime makers of history. One or the other of these is at the back of every small or great struggle, every small or great event, described on any page of it. "The love of *power* and domination

the people more and more helpless and dependent on them. Therefore Manu lays heavy command on the head of the State, the rājā, to guard the people assiduously against the evil element in the bureaucracy[1]; and therefore his civilisation steers a middle course between too much and too little government. He believes neither in King Stork nor in King Log, but in King-Parent; neither in *laissez faire*, nor in poking the official nose into every the minutest detail of the citizen's private life[2], but in making all the several sections or vocational classes of the people as efficient as

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seems to be an instinct of the human heart . . *Avarice* began to accumulate riches, and contentions arose between the senate and the people . The *love of fame* was his ruling passion, often the incentive of the wise and good:" Tacitus, *History*, II, pp. 102, 217 (Everyman Series) "The pressure of three of the strongest motives, *fear*, *honour*, and *interest*:" Thucydides, *The Peloponnesian War*, p. 50 (Everyman Series). 'Interest' is obviously desire for possessions, and 'fear' is due to lack of power, and therefore means wish for greater *power*

[1] vii, 123-124.

[2] See *Ancient* vs. *Modern Scientific Socialism*, pp. 150, 171-173; and *The Essential Unity of Religions*, p 24. There is no action of the human being who is the 'subject' (*sub*, under, and *jacere*, to throw, 'the thrown under' and usually trampled upon) of a 'civilised' state, today, which does not fall within the purview and under the control of some page or other of the Statute Book. In municipalities, his house, locomotion, clothes, food, drinking water, light, even his breathing air, is under the control of the law, which always ultimately means the discretion, or the caprice, or the malice, of the law-applier. And the Statute Book is an endlessly increasing immensity, impossible to be encompassed by any single brain. The Pilgrim Fathers shook the dust of England off their feet, and crossed the ocean to settle in America, because they had too much of law in England; but their descendants have reverted to

possible in doing things for themselves, without any one group exploiting and preying upon any other, and all co-operating with and supplementing one another. He lays down the principles of a stable Social Organisation, composed of four subordinate organisations or fundamental institutions, *viz.*, the spiritual or religious and educational, the economic and domestic, the political and protective, the industrial and subservient; which organisations were respectively constituted, broadly (not rigidly) speaking, of (1) the brāhmaṇa (varṇa) and the brahma-chārī (āshrama), (2) the vaishya and the gṛha-sṭha, (3) the kshaṭṭriya and the vana-sṭha, (4) the shūḍra (the physical helper) and the sannyāsī (the spiritual helper). If we were to use the terms in vogue among the Socialists and Communists, we might say that the four varṇa-s or professional guilds were 'trade-unions' of 'proletarians' of science and wisdom and learning, of 'proletarians' of valour and executive ability, of 'proletarians' of

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excessive legislation under 'the force of circumstances', *i.e*, of the primal appetites. Manu's Code is less than two thousand seven hundred verses of thirty-two syllables each; and includes principles which can govern all possible situations in human affairs, with due *interpretation* by true puro-hiṭa-s. Compare the following: "In the compass of a little volume which may be read and understood by every man and woman in the country, the Civil Code (of Napoleon) depicts the outlines of a civilised and democratic society, adjusting the great body of revolutionary enactment to the old and inveterate traditions of the race": Herbert Fisher *Napoleon*, p. 96, (H. U. L. Series).

trade-intelligence and business-capacity and wealth-managing-producing-distributing dexterity, and of 'proletarians' of manual work and labor-power. Manu's civilisation defined the means of livelihood and the rights and duties of each guild or varṇa; it made each elastically autonomous; it co-ordinated and supervised the work of all by means of an again elastic and not too rigid ḍharma-parishaṭ, a supreme legislature, formed by itself, growing up of itself, so to say, by public recognition and tacit approval, rather than by set formal election, of the constituent elders; a legislature which came together as often as occasion arose and the *vox populi* demanded, or the ruler more definitely invited. Under the new conditions, a little more formality and regularity may be necessary, but, in other respects, the ancient principles are well worth reviving. Each of the guilds jealously guarded its rights and zealously discharged its duties. The guild of rulers-protectors, *i.e.*, kshaṭṭriya-s, had, as its particular or even its sole duty, to see to it that none abused or misused his *mental* or his physical strength, none exceeded his rights or neglected and shirked his duties; it compelled the respecting of other's rights and performance of his own duties, by every one.[1]

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[1] "Sharpness of wit gives no higher title to superiority than bigness of muscle and bone. The power to overreach requires restraint as much as the power to rob and kill The progress of civilisation depends on the extent of the domain which is reclaimed under the moral law . . Swindling has grown

It was not the kshaṭṭriya's right or duty to make laws, but only to enforce them; made they were by the Ṛṣhi-s, or the Ḍharma-Parishaṭ or Viḍhāna-Sabhā in which the representatives of the brāhmaṇa guild took the leading part, but the representatives of the other three functional guilds were integral constituents. Perhaps it was to emphasise this principle, that the primal Patriarch Manu, who was the first king and the first priest also, of necessity, declares that he himself is not

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to a point among us when the political economist preaches patience unsuccessfully"; (Froude, *Ibid.*, II, 390-391). This was written in 1870 Because the people's patience was exhausted, Marx had written his *Das Kapital*, a little before, and 'scientific socialism' and 'communism' and 'bolshevism' have arisen since. The great blunder of the *laissez faire* theory is just this that it fails to see that intellectual cunning and financial swindling and speculative coups are more criminal than physical assaults and robberies, and need to be prevented even more vigilantly Very great perversion of law and morals is embodied in the maxim *caveat emptor*, 'let the buyer beware'; it amounts to the proclamation, 'let the seller cheat as much as he can'. If the buyer is to beware, the vendor should beware also. If the purchaser is to beware, he should beware not only that he does not pay good price for bad goods, and allow himself to be cheated, but also that he does not cheat a simple-minded seller, as cunning business-men often do, and pay little price for great goods; and, *per contra*, let the vendor also beware that he charges neither more nor less than the fair price, neither deceives nor is deceived. "We have had thirty years of unexampled clerical activity; churches have been doubled; theological books, magazines, reviews, newspapers have been poured out by hundreds of thousands; while by the side of it there has sprung up an equally astonishing development of moral dishonesty. From the great houses in the city of London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman can hardly hold his own ground against competition. You can no longer trust that the article you buy is the thing it pretends to be. We have false weights,

the author of the Laws which go by his name, but that Brahmā, the Oversoul, the Universal Mind, revealed them to him, that he taught them to his 'sons', the primeval Ṛshi-sages, and that, out of them all, the Ṛshi Bhṛgu, and not himself, will now teach them to the younger ṛshi-s.[1]

Accordingly, in view of such a constitution of society, the general rule governing technical instruction is stated by Manu as follows, without laying down any specific laws on the subject:

The brāhmaṇa should know and teach the principles of all the sciences and arts which subserve the livelihoods of all the several classes of human beings. He should make his own livelihood in only the ways prescribed for him. The *practice* of particular occupations, technical industries, handicrafts, ways of trade and commerce, and such other means of livelihood,

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false measures, cheating and shoddy every where. Yet the clergy have seen all this grow up in absolute indifference; and the great question which at this moment is agitating the Church of England is the color of the ecclesiastical petticoats": Froude, *Ibid.*, II, 465 (written 1869). The indigenous 'clergyman' of India, who was and should be the people's 'guide, philosopher, and friend' and educator, has failed even worse, if possible, and has fully justified the socialist criticism of the priest, that he has been a willing and ready tool of the militarist tyrant or capitalist exploiter and has made religion the opiate of the people. The terrible pages of Tacitus are typical, and have been reproducing themselves in east and west both, in the subsequent centuries, from time to time, with shiftings of parts and of emphasis between the various sections that make up human society.

[1] इदं शास्त्रं तु कृत्वासौ मामेव स्वयमादितः ।
विधिवद् ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥
एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद् हि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ *Manu*, I, 58-59.

should be learnt from those who are carrying them on actively.[1]

ORDERLINESS

Before passing on to the subject of "the discerning of vocational aptitude," which is immediately

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To Theosophists who believe that the 'planetary spirits' or 'gods' or 'Kumāras' who first gave 'civilisation' to terrene humanity, eons ago, came from the planet Venus, there is a special significance in the Purāṇic legend, that Bhṛgu is the 'father' (or presiding 'god') of Shukra-Venus, and that Shukra's daughter Ḍéva-yānī, and his disciple King Vṛsha-parvā's daughter, Sharmishthā, were 'married' to King Yayāti of the Earth-planet, and that the sons born from them became the progenitors of races which went forth to different parts of the Earth.

[1] *Manu,* vii, 43; x, 2; see pp. 269, 402-403, 555-556, *supra* आन्वीक्षिकी, त्रयी, वार्त्ता, दंडनीतिश्चेति विद्याः। सांख्यं, योगो, लोकायतं चेति आन्वीक्षिकी। धर्माऽधर्मौ त्रय्याम्। अर्थाऽनर्थौ वार्त्तायाम्। नयाऽनयौ दंडनीत्यां। सामर्ग्यजुर्वेदास्त्रयी, अथर्ववेदेतिहासवेदौ च वेदाः, (षड्) अंगानि। एष त्रयीधर्मः चतुर्णां वर्णानामाश्रमाणां च स्वधर्मस्थापनादौपकारिकः। कृषिपाशुपाल्ये वणिज्या च वार्त्ता, धान्यपशुहिरण्यकुप्यविष्टिप्रदानादौपकारिकी। त्रयीं आन्वीक्षिकीं च शिष्टेभ्यः, वार्त्ताम् अध्यक्षेभ्यः, दंडनीतिं वक्तृप्रयोक्तृभ्यः। Kautalya, *Artha-shāstra,* chs. 4 and 5; "Spiritual Sānkhya and Yoga, and also materialistic Lokāyaṭa or Chārvāka (see *Sarva-Ḍarshana-Sangraha,* ch. I), *i.e*, the Philosophy which explains the meaning of Life and Life's Values; and the Véḍa-Ḍharma which lays down the social structure and ordains the functions of the v a r n a - s and the ā s h r a m a - s which constitute it; these should be acquired from the learned and cultured and wise. Law and Politics should be learnt from statesmen, professors, jurisprudents, and judges, who make, teach, apply, and enforce them. V ā r ṭ ā (v a r ṭ a n - o p ā y a, v ṛ ṭ ṭ i), 'means of living', 'way of existing', food-production, cattle-rearing,

connected with that of "Apprenticeship", two other items of general education, which are of great use in special technical education also, may be touched upon.

A most important part of education is training in *Orderliness*. Brightness of intelligence, strength of will, sense of duty, discipline, law-abiding-ness—all are implied in this one word.

There is a World-Order in the World-Illusion. Māyā includes law and order, ṛṭa-saṭya, niyaṭi, amidst lawless disorder; sṭhiṭi, maintenance, amidst sṛshti, random riotous creation, and samhāra, similar but corresponding and inevitable destruction. The outward swing of the Arc of Pursuit is the realm of Disorder, arbitrary Desire, Illusion, Imaginative Action; the inward backward swing of the Arc of Renunciation, Aversion, Re-action, dissipation of the Imagination, Dis-Illusion-ment, caused *inevitably* by the very Nature of the Self, imposes Balance, readjustment, cyclic Law and Order, *i.e.*, the occurrence of fixed re-actions in fixed times and places, recurrently. The playgrounds of these swings are the immeasurable fields of Space; the play-periods, the uncountable eons of Time; the play-forms, the inexhaustible modes of Swing-Motion. Pseudo-infinite Space, Time, Motion,

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trade and business of all kinds, technical industries, mining, metal-working, and regulation of labor, etc., should be learnt from the heads of concerns practising and conducting them."

ḍésha, kāla, kriyā, are the three negative, empty, shūnya, necessary Conditions of Rest-*less* Māyā; they are the opposites of the true Infinity, Eternity, Fixity, of the Peace-*full* Self. In these conditions, the limitations, *i.e.*, the orderlinesses, the laws and orders, of action-and-reaction, cause-and-effect, operate over the positive-seeming but illusory particular substances, with their particular qualities and particular movements, which are produced by Māyā in her aspect of arbitrary Desire and Cause.[1]

To perform fixed duties, acts (forms of Motion), in fixed places (Space), at fixed hours (Time); to keep things arranged in proper places, so that they may be readily available at proper times, for proper uses; this is the essence of orderliness. The habit of such orderliness should be instilled into the mind and the body of the pupil, by precept and example, from the very beginning, in respect of the four primaries of education, (*a*) personal hygiene, (*b*) good manners, (*c*) duties connected with the work of the teacher's household and scouting and studies, and (*d*) spiritual worship.[2] Such orderliness strengthens the will as well as the intelligence of the pupil, and is of invaluable

[1] See, for fuller exposition of these ideas, ch. i, *supra*; also *The Science of Peace*, chs. xi and xii, and *The Praṇava-vāḍa* by references in the Index, under Space, Time, Motion, and ḍésha, kāla, kriyā).

[2] See p. 327, *supra*.

help in every walk of life, to which his inclination may lead him.

The Educator should be one who possesses the virtue of orderliness in eminent degree himself, and so is able to develop it in the educand, by precept and example.

COURAGE

Good and strong character necessarily includes the indispensable virtue of Courage, the strong heart, physical and moral; (Lat. *cor*, heart). A b h a y a m, fearlessness, is the very first in the list of virtues of the 'godly' civilisation, ḍ a i v ī - s a m p a ṭ, recounted by Kṛishṇa[1]. A verse of the *Mahā-bharaṭa* which has become a proverb, says:

> A thousand fears, a hundred sorrows, countless ups and downs of excitements, elations, depressions, assail the weak and the ignorant mind every day; not the wise mind ever".[2]

Courage is only an aspect, but an exceedingly important aspect, of strength of will; will to keep the mind and body standing firm in the presence

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[1] *Gītā*, xvi, 1.

[2] भयस्थानसहस्राणि शोकस्थानशतानि च ।
दिवसे दिवसे मूढमाविशंति न पंडितम् ॥

Other readings, in place of शोक, are हर्ष or क्षोभ. Compare the English poet: "The coward dies a hundred deaths, the brave man dies but once."

of danger, instead of fleeing from it; to resist instead of yielding tamely; to defeat evil instead of being defeated by it.

The Educator should be one who knows how to e-duce and develop this great quality in the pupil.

Courage is, on all hands, considered as an essential of high character. Among all fine people, old and modern, wherever we get an insight into their training system, we find it particularly attended to. The Greeks, the Romans, the old Persians, whoever of mankind have turned out good for anything anywhere, knew very well that to exhort a boy to be brave without training him in it, would be like exhorting a colt to submit to the bridle without breaking him in. Step by step, as he could bear it, the boy was introduced to danger, till his pulse ceased to be agitated, and he became familiarised with peril as his natural element. It was a matter of carefully considered, thoroughly organised, education. But, now-a-days, courage is not a paying virtue. It does not help to make money, and so we have ceased to care about it; and boys are left to educate one another by their own semi-brutal instincts, in this, which is perhaps the most important of all features in the human character.[1]

Opportunities for systematic training in physical as well as moral courage would be amply available in the sub-urban ranchero-like life of the g u r u - k u l a, with its 'scouting' adventures and its cultivation of the physical accomplishments of cattle-herding, riding, swimming, fencing, etc., and of the moral ones of truthfulness, accuracy of observation and utterance, frank and free confession of mistakes, firm but gentle expression of opinion in

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[1] Froude, *Ibid.*, I, 592, "Representative Men" (1850); see also pp. 516-517, *supra*.

debate, defence of the absent against false accusation and slander, etc.[1] Truthfulness, in the broader sense, implies physical as well as moral courage, and has been declared to be the source of all virtues; so lying implies cowardice and is the source of all vices.[2]

India particularly needs now the special cultivation, in the new generations, of the virtues of courage, truthfulness, orderliness, discipline, self-control, non-aggressiveness, generous emulation in virtuous deeds instead of mean, malicious, carping, slandering, envy of better fortune and talents. The 'Duty of Man in brief', sāmāsika ḍharma, ordained by Manu, emphasises the more prominent aspects of but these; and his Ten Commandments, ḍasha-lakshaṇa ḍharma, "virtue marked by the ten characteristics", "tenfold virtue", expressly includes them.

He who giveth up his body fighting in whole-hearted defence of women and children, of holy men and milch-cows, he attaineth to the worlds of the siḍḍha-s, the yoga-perfect; the courageous contempt of death for a noble purpose, is the uplifting power which is common to both. Harmlessness (together with non-aggressive defensive courage), truthfulness (without fear of any consequences), probity (without any coveting of what does not belong lawfully to oneself), purity (of body and mind, which by itself implies all virtues and

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[1] See pp. 304, 371, 399, 400, 580-592, *supra*.

[2] *Mbh.*, Anu-shāsana-parva, ch 162, and Shānṭi-parva, ch. 33; the verses are quoted at pp 84-85 of the present writer's *The Science of Religion, or Sanātana Vaiḍika Ḍharma.*

excludes all vices),[1] control of the sensor and motor organs (*i.e* , disciplined avoidance of all sensual indulgence, strict and orderly performance of all due acts at right times and places, resistance of temptations to shirk, laze, take ease)—this is the Duty of Man in brief, enjoined by Manu for all the four varṇa-s, the four natural vocational classes of human beings.[2]

(Courageous and tenacious) Fortitude, Forgiveness (of wrongs done to oneself), Self-Discipline (not allowing of the mind to be disturbed by causes of excitement, patient endurance of 'the opposites', stern mind-control), Avoidance of Unlawful Gain, Cleanliness, Restraint of the Organs of sensation and action, Alert Intelligence (in the grasping of principles), Knowledge (of some science, especially of psychology), Truthfulness, and Conquest of Irascibility—these are the Ten marks of universal Ḍharma, Religion, Duty. Men in all the four stages of life, particularly the twice-born, should observe and preserve this Ḍharma diligently. They who do so, and who, having studied the full significance of each of these Ten aspects of Virtue in the light of the Science of the Self, act according to its dictates, they attain to the Highest Goal. The twice-born person who hath duly served this Ḍharma and has studied the Veḍānta with collected mind—only he is freed from the congenital debts, only he deserveth, and acquireth the right, to renounce the world.[3]

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[1] With reference to the maxim "Cleanliness is next to godliness", questioned by the bishop, "Next on which side ?", a young candidate for ordination readily and rightly replied, "On both sides, next before as well as next after"

[3] See p. 167, *supra* ;

दश लक्षणानि धर्मस्य ये विप्राः समधीयते ।
अधीत्य चानुवर्त्तंते ते यांति परमां गतिम् ॥
दशलक्षणकं धर्मं अनुतिष्ठन् समाहितः ।
वेदांतं विधिवच्छ्रुत्वा संन्यसेद् अनृणो द्विजः ॥ *Manu*, vi, 91-94.

See also Kullūka's *Tīkā* on these verses, for the full significance of the chief words; also *Gīṭā*, (by references in the Index).

Control of the senses particularly means avoidance of all looseness in sex-morals. This last has been the beginning of the end of the greatest civilisations and empires. Hence b r a h m a - c h a r y a, the most important and complete form of i n d r i y a-n i g r a h a, sense-control, is stressed persistently in the Samskṛṭ Scriptures. The *Upanishaṭs* ascribe the highest psychical or superphysical and spiritual results to it and to purity in diet.[1] The element of profound truth, now caricatured and perverted into senseless 'don't-touchism', in the Hinḍū's objection to interdining and intermarrying, is just this, *viz.*, the vital importance of guarding against impurity, uncleanliness, physical and mental, in food and in sex-relations. Sex-energy conserved, becomes transmuted into j ñ ā n a, retentiveness of memory, more and more continent of stores of 'knowledge', in the b r ā h m a ṇ a; into s h a u r y a, 'valour,' more and more capable of feats of daring and endurance, in the k s h a ṭ ṭ r i y a; into m a h a s, 'generous sumptuosity', more and more enterprising in the production and distribution of wealth, *i.e.*, of necessaries, comforts, luxuries, in the v a i-s h y a; all these are founded on b r a h m a-c h a r y a.[2]

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[1] *E.g.*, *Chhānḍogya*, chs. vii and viii; see pp. 249-250, and 337-339, *supra*.

[2] ज्ञानं, शौर्यं, महः, सर्वं ब्रह्मचर्ये प्रतिष्ठितम् । *Mbh.* If we read रंहः in place of सर्वं we would be able to add to the rendering of the verse given above, the following, after the word v a i s h y a:

It is true that, as the history of every nation and every war shows, lust, the opposite of brahma-charya, has often accompanied 'courage' in the soldier; but that courage is not true courage; it is ferocity, like that of beasts of prey; it suffers panics very often and often needs artificial stimulants.[1] Murder and rape, ferocity and rapacity, slaughter and plunder and rapine—the 'courage' that causes these is not a civilised virtue. It may belong to the mercenary slaughterer, deliberately brought up to be cannon-fodder, in the way that hunting dogs are brought up; it may also belong to his imperialist militarist master; it is not that courage which should belong to the 'missionary' soldier of Manu, the chivalrous 'warrior of God', the kshaṭṭriya[2], the 'protector' of the weak and the innocent. In the education of youth, courage must not be confounded with the bounder's and bully's ranting war-mentality, and 'living the dangerous life' must not be elevated into a national cult as an end in itself. Moral courage and defensive physical courage have to be fostered in all, and extra-ordinary, active, heroic, protective, physical courage particularly in the youth of the

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"into ramhas, 'quickness', 'speed', 'energy', more and more eager to carry out the directions given by the elders, in the shūḍra".

[1] See *The Science of the Emotions*, 3rd edn., pp. 184-194; and *Yoga-Bhāshya*, ii, 33.

[2] Kshaṭāṭ ṭrāyaṭé, "he who guards the weak from hurt by the strong".

kshaṭṭriya temperament.[1] The knightly cavalier's duty is not merely to be ready for defence when evil may come, but to actively seek it out and crush it.

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[1] A living western writer of note, Bertrand Russell, says in his book *On Education* (1926), that "vitality, courage, sensitiveness and intelligence form the basis of an ideal character . . . (and) by proper physical, emotional, and intellectual care of the young, these qualities could all be made very common" (p. 48). Vitality is the same thing as physical health and stamina and power of resisting disease; it is matter for physical education, suitable diet, and continence particularly; intelligence is matter for intellectual education, for efficiency of which, the stimulation of alert interest, by appropriate means, is indispensable; courage and sensitiveness (in the sense of quick sympathy and response), *i e.*, will and ability and readiness to resist wrong and promote right—these are matter for moral education, through appropriate experience and example. In a more recent book, *What I Believe*, (1933), he says: "It must be one of the chief concerns of the scientific moralist to combat *fear*. This can be done in two ways, by increasing general *security*, and by cultivating *courage* . . . Europe since 1914, has been like a *panic*-stricken audience in a theatre on fire. If we are to progress we must be dominated by *hope* . . . Only *justice* can give security; by justice I mean the recognition of the *equal claims* of all human beings , . . Another and more direct means of diminishing fear (is) a regimen designed to increase courage . . . by experience of danger, an athletic life, a suitable diet . . . Courage in fighting is by no means the only form, nor the most important There is courage in *facing poverty*, *derision*, the *hostility* of one's own *herd*; above all there is the courage to *think calmly* and rationally in the face of *danger*, and to *control* the *impulse* of *panic fear* or *panic rage*. Courage must be democratised before it can make men human". Obviously such justice, general security, democratisation of courage by universal appropriate education, is possible only by and in a proper social organisation which scientifically and correctly defines and satisfies 'equal claims'.

Another noteworthy and versatile western scientist and writer, the late Sir Patrick Geddes, biologist, sociologist, city-planner, "replaced the elementary instruction of the 3 R's with a procedure which he called the 3 H's", viz., the education of the hand, the head, the heart—obviously the same three, physical, intellectual, moral education. The three are

DISCERNING OF VOCATIONAL APTITUDE

To do well the work of apprenticing out his pupils to master-craftsmen and heads of business concerns, the Educator should obviously be able to ascertain the peculiar temperament, taste, interest, vocational aptitude, of each. The subject has been referred to before.[1]

In pursuance of the method followed in this book, of illustrating old Indian ideas by the words of new European writers, in order to make them acceptable to the modern mind, we may make another extract from the writings of the author quoted above, one of the most authoritative and eloquent historians of Britain.

> First and foremost, a man has to earn his living, and all the 'ologies will not of themselves enable him to earn it. Every boy born into the world should be put in the

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inseparably interwoven, distinguishable but not separable; each excessively emphasisable, or negligible, at peril. "Geddes always claimed, and proved in his own family, that the natural result of emotional experiences, of whole-hearted work and play, was tremendous mental activity . . . He regarded the tendency to let nursery-school and kindergarten assume all responsibility for the young as evidence of the increasing uselessness of the American home. He firmly believed that in any nation, in any age, the *home* has inevitably the first duty and the first privilege in education": (P. L. Boardman, quoted in *The Modern Review* of Calcutta, for June 1935, p. 716). The reader may consider whether all that is good in the views of all such writers as Froude, Russell, Geddes, can or cannot be carried out best in an Educator's Family-Home, a g u r u-k u l a, in the setting of Manu's Social Organisation, with such modifications and new appliances, of course, as the changed conditions make indispensable.

[1] See pp. 274-282, 290-297.

way of maintaining himself in honest independence. No education which does not make this its first aim is worth anything at all . . . There are but three ways of living, it has been said, begging, stealing, working.[1] Those who do not work, disguise it in whatever pretty language we please, are doing one of the other two . . . The old excellent apprentice-system broke down because it was abused for purposes of tyranny; the children were ill-used, starved, beaten; employers did not care to be burdened with boys whose labor was unprofitable; they objected naturally to bearing the entire charge; they had sufficient trouble to keep their own heads above water; (also, the system) opened no road for exceptionally clever lads to rise to higher positions. Yet the original necessities remain unchanged. (Every child) may fairly demand to be put in the way of earning his bread by labor. The practical necessities must take precedence of the intellectual . . . Our ancestors set out with the principle that every child born into the world should be taught his Duty to God and Man . . . The Ten Commandments *and* a handicraft made a good and wholesome equipment to commence life with. Times have changed. (But) the Ten Commandments are as obligatory as ever, and the being able to *do* something, and not merely to answer questions, must still be the background of the education of every boy who has to earn his living. An Oxford education fits a man extremely well for the trade of gentleman. I do not know for what other trade

[1] It is interesting to note that of these three, the first two are only perversions of two perfectly right and honorable ways, expressly authorised by Manu. One of the brāhmaṇa's 'ways of living' is prati-graha, acceptance of presents, honoraria, respectfully placed before him, in grateful appreciation of his work of spreading purity and knowledge; and of the kshaṭṭriya's, tax and tribute or public salary in return for extending protection and maintaining peace and order. Without the rendering of the two corresponding services, these same become improper begging in the priest, and stealing and robbing in the executive official. Froude would naturally and rightly include these two services under his third head, 'working'; yet a distinction may and should be made between different kinds of 'working' and between the corresponding remunerations.

it does fit him as at present constituted. More than one man who has taken high honors there, has been seen in these late years breaking stones upon a road in Australia. That was all he was found fit for when brought in contact with the primary realities of things . . . An anxious boy goes for counsel to his spiritual mother (the Church) and asks her to guide him. Shall I be a soldier? You may, without sin. Shall I be a lawyer, merchant, manufacturer, tradesman, engineer? The same answer. But which is best (for me)? We do not know, we do not know. (Such matters were and) are the business, not of the State, but of the Church to look to . . . Scholars and philosophers were originally clergymen . . . Why is the Church silent? . . . There is no use to urge a Church bound hand and foot in State shackles to stretch its limbs in any wholesome activity. If the teachers of the people were really the best and noblest men among us, this and a thousand other blessed things would follow from it. The national Church, as it ought to be, is the soul and conscience of the body politic, but a man whose body has the direction of his conscience, we do not commonly consider in the most hopeful moral "condition".[1]

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[1] This extract has been condensed, with some rearrangement of sentences, from Froude, *Ibid.*, I, 594, 601, and II, 368, 448, 454, 456, 458, 472, papers on "Representative Men," "On Progress" and "Education". Those papers were written between 1850 and 1870. The problems and difficulties mentioned have grown only more acute in the seven or eight decades since elapsed, especially in exploited India. See pp. 545-546, *supra*. Soviet Russia, and in the next place Japan, seem to be tackling with them successfully, though Russia has dispensed with the old Ten Commandments and the old Duties to God and Man, and substituted new ones—which are in the experimental stage. Manu's Ten Commandments, the ḍasha-lakshṇaka Ḍharma, his Duties to God and Man, are the warp and the woof of his Varṇ-āshrama Ḍharma; his clergyman is the brāhmaṇa; his Church is the autonomous, formally unorganised yet cohesive, guild of brāhmaṇa-s, with temples and all sorts of 'pious works' under their supervision; his ideal brāhmaṇa was a gentle-man and much more, *viz.*, a sage and saint, and though he was not to derive his living from 'stone-breaking,' which was part of the work of the man of the shūḍra temperament, yet he was to be no richer

In order that these "thousand blessings" may come to his progeny, man-kind, Manu ordains that the Kshaṭṭriya-'body', the State proper, the temporal-executive-protective power, the civil-plus-military power, the guild, group, class, or corps of persons to whom is entrusted the power of enforcing the law and compelling obedience to it—this Kshaṭṭriya-'body' shall not have the direction of the Brahmana-'conscience', the spiritual-legislative-educative power, the science-and-learning power, the guild to which is entrusted the power of making laws and giving education and spiritual ministration to the people. Instead, the Kshaṭṭriya shall be guided by the Brāhmaṇa.[1] Manu also enjoins that the b r ā h m a ṇ a shall know the means of living of all the various classes or sections of the people, and shall teach these to them respectively, either himself directly, or indirectly through practitioners under

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than, to live no less plainly than, the s h ū ḍ r a . Curiously, it so happens that in Australia, the wages of a professor in a college or a teacher in a school are often much the same as those of a day-laborer, which are amply sufficient for all necessaries, and can cover moderate comforts also, if not wasted on drink; they were reported in the papers, some time back, to be ten to twelve shillings per day; and in the U. S. A., two to three dollars. In Russia, of course, there is prevalent now the deliberate communist 'ideal' of 'equalising' all incomes, which has been found hopelessly impossible to realise, but in 'practice' has resulted in great 'equitabilising,' bringing the extremes very much nearer to each other: see *Anc.* vs. *Mod Sc. Socialism*.

[1] *Manu,* vii, 37, 38, 39, 58, 59; ix, 320, 322; the subject will recur in the chapter on Political or Protective Organisation.

his general supervision.[1] To prevent the growth of cliquism, rigidity, vested interests, unhealthy esprit de corps, party-spirit and partizanship, 'my class, my cloth, my uniform, my livery, right or wrong', 'Churchianity instead of Christianity', he does not too definitely organise the brāhmaṇa class into a close-knit hierarchical priesthood, but makes of it, as of each of the other three, an elastically autonomous 'guild', interdependent with the others.[2] To prevent disastrous divorce of Science and Morals, he combines religious ministration with spiritual and secular education in the hands of the person of the brāhmaṇa quality, and permits persons, practising other professions, to give cultural education only in exceptional circumstances.

Study of the sacred sciences, under one who is not a brāhmaṇa by way of living, by profession and vocation, is permissible only in time of misfortune, when a brāhmaṇa teacher is not available; during such study, the same reverence must be shown to the teacher, whatever his occupation, as to a brāhmaṇa teacher.

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[1] *Ibid.*, x, 1—3; also pp. 555-556, *supra*.

[2] The Kshaṭṭriya-guild is, from the nature of things, somewhat more definitely organised, yet not so strictly and rigidly as modern state-bureaucracies; *Manu*, vii, 114-121.

[3] अब्राह्मणादध्ययनं आपत्काले विधीयते ।

अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः ॥ *Manu*, ii, 241.

The reason is that "to know the truth one must live the life". Illustrious examples are given in the Upanishaṭs and the Iṭihāsa-Purāṇa, of the kshaṭṭriya-s Ajāta-shaṭru and Janaka and Ḍivo-ḍāsa and Kṛshṇa, the vaishya Ṭulā-ḍhāra, the shūḍra Ḍharma-Vyāḍha, imparting spiritual

Hierarchical organisation of bhikshu-s, sanyāsi-s, monks, nuns, priests, seems to have

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knowledge to brāhmaṇa-s. But "exceptions prove the rule"; and the general rule is that he who is living the austere life of the brāhmaṇa and gaining his sustenance in the non-competitive and benevolent ways prescribed for him, and is devoted to study, day and night, he understands and can impart the sacred sciences best. Optionally, the latest rescension of the *Sushruta*, one of the principal works on medicine, a 'practical' science, expressly says:

ब्राह्मणस्त्रयाणां वर्णानां उपनयनं कर्त्तुं अर्हति, राजन्यो द्वयस्य, वैश्यो वैश्यस्यैवेति । शूद्रमपि कुलगुणसंपन्नं मंत्रवर्जं अनुपनीतमध्यापयेद् इत्येके ; I, ii.

"The brāhmaṇa may teach three; the kshaṭṭriya two; the vaishya, the vaishya only; some hold that a well-conducted, well-born, and deserving shūḍra also may be taught, but without the manṭra-s and without the sacred thread".

It should be particularly noted that Kṛshṇa, Janaka, and the others, though giving the highest spiritual teaching to brāhmaṇa-s, as well as others, did not thereby become, and are not called, brāhmaṇa-s, *because* they retained and continued to follow their respective 'means of livelihood' of other 'caste'-classes. So, Vishvā-miṭṭra, after he had changed his 'way of living' and 'means of livelihood' from kshaṭṭriya to brāhmaṇa, given up his kingdom and taken to psychical and spiritual exercises and education, would not himself kill the rākshasa-s who were disturbing his work and oppressing his pupils and dependents, but had them slain by Rāma and Lakshmaṇa, after having instructed these in the higher mysteries of the Science of War.

The custom, that cultural education should be given by the professional priest, was the same in all countries, in the medieval and earlier ages, among Parsis, Jews, Buddhists, Christians, Musalmans. Protestantism in Europe, more or less similar movements elsewhere of revolt against priestly corruption and degradation of religion into mere ritual, and the spirit of the new civilisation of science—these have taken education out of the hands of the priest. But this new spirit has re-developed the same mammonism and sensualism and expertism, formerly ritualistic, now scientific. Unless spirituality is assimilated by science, the latter will prove a far worse failure than religion. If the one is responsible for such horrors as those of the Inquisition, the other is for the greater horrors of World-Wars.

been introduced for special reasons, of ministration and proselytisation, by Buddha, Shankara, Jesus or Peter. It has degenerated in quality everywhere, and is performing its duty nowhere. Indeed, such organisations have become hotbeds of vice and crime and sin, mostly. The remedy seems to consist in going back to Manu's ideas, with fuller content of knowledge and details if possible. It should be borne in mind that Manu places the Householder above the Renunciant for purposes of service of the world, in one sense.[1]

'PRACTICAL' TRAINING

It has been said above that ṭapas and viḍyā self-denying philanthropy and science, are complements, each of the other. The latter is made beneficent by the former, the former becomes fruitful through the latter; without the other, the former remains helpless and sterile and the latter becomes malignant and destructive. A privation endured with fortitude, a difficulty solved, an obstacle surmounted, brings appurtenant knowledge home, by connecting it with emotion and action. True knowledge is experience, direct, first-hand, praṭy-aksha, a-paro-ksha; paro-ksha is second-hand, merely verbal, shābḍa, knowledge.[2] He who

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[1] *Manu*, iii, 77, 78; vi, 87, 89, 90; see pp. 157-158, *supra*.

[2] Cf. the Hinḍī saying: "Parhé nahīn̄, paré, pandit hoṭā hai", "Not reading, but the befalling of troubles and

has not suffered or rejoiced for and from particular causes, cannot really understand and sympathise in another's suffering or rejoicing for and from those causes. Intellectual instruction has therefore to be combined with appropriate emotional atmosphere and physical activities. The meaning of 'learning by play', 'object-lessons', 'nature-study' 'study from and of life', 'learning by doing', 'fulfilling socially useful projects', 'self-education', is just this.[1] A language is best and most easily learnt by speaking it. The science of agriculture can never be learnt effectively unless there is some practice of the art of it also at the same time. Geography will not be properly understood by the school-boy without some little travel, some excursions in the neighbourhood at least. Arithmetic can be made intelligible only by illustrations drawn from daily domestic life or artificial school-apparatus. Regional studies, *i.e.*, studies of the occupations followed, the trades carried on, the incomes made and expenses incurred by householders, in particular regions—these make economic studies living. The meanings of words are

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burdens, makes the pandit"; and Ṭulasī Ḍāsa's famous couplet:

Jā ké paira na phaṭī bewāī
So kā jānai pīra parāī.

"He who has not suffered from cracks in the soles of his feet, how can he understand the pains of the walker".

[1] Such are the essential ideas of the Kinder-garten System ('children's garden), the Montessori Method, the Dalton Laboratory Plan, the Project Method, etc.

fully understood only when the things meant have been seen or felt. Laboratory experiments are indispensable for the understanding of the various physical sciences.

All this is now commonly recognised. It has also to be recognised that for the correct understanding of history, civics, politics, of human psychology in the large, the working of the elemental evil and good emotions, whose extraordinary play literally makes all the notable events of history, it is indispensable that the maturing student should take some part—a duly limited and regulated part, of course—in current local and national politics. So it has to be recognised, in the case of younger pupils, that the meaning of fear and courage, of selfish temptation and self-denying compassion, of competition and co-operation, of elation and depression, of humility and pride, of mean envy and generous admiration and emulation in virtues, of strenuous resistance and patient endurance and resignation, "What cannot be cured must be endured", cannot be taught merely intellectually and without exposure to situations that tend to arouse such emotions in the pupil, amidst conditions which will enable him to conquer the worse feelings and strengthen the better.

The Educator should be able to arrange these forms, conditions, situations; he should be kṛṭa-buḍḍhi, in the words of Manu and the *Gīṭā*.

The stories, in the Upanishaṭs and the Iṭihāsa-Purāṇa, of Prajāpaṭi and Inḍra and Virochana, of Āyoḍa Ḍhaumya and Uḍḍālaka and Up-manyu, of Āruṇi and Shveṭa-keṭu, of Sānḍīpani and Kṛshṇa and Bala-rāma, of Ḍroṇa and the Pāndavas and Kauravas, of Parashu-rāma and Karṇa, illustrate how the teacher used to test the pupil and put him in situations where he learnt by himself, and most effectively, the most important lessons of life, in respect of character, vocation, soul-education.

This vital side of education, corresponding to ṭapas, is being greatly neglected at present, in India certainly, and apparently in the west also with the advent of 'revolutionised morals'.

EXPERTISM

Expertism, lopsided viḍyā without the spiritual ṭapas which makes it wisdom, seems to hold the field. There seems to be a little too much 'intelligence-quotient' work, a little too much 'measurement of ability' of a mechanical sort,[1] which is eluded by the essence of intelligence almost as much as the dissector's scalpel is by the principle of life. Not, by any means, that it is useless; very far from this; only there is the

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[1] See pp. 288 and 302-3, *supra*. 'Measurements of ability' in (1) reading, (2) writing, (3) spelling, (4) grammar, (5) arithmetic, (6) composition, (7) drawing, (8) Latin, (9) German, (10) French, (11) Physics, are dealt with, in as many chapters, in *Educational Measurements*, (1918) by Daniel Starch, Ph. D.

usual tendency to excess, here as elsewhere, to value forms above the living principles which animate them, symbols above spirit, ritual above righteousness.

Critics in the west itself, revolting against the exaggeration, have been latterly pointing out that most of the persons who are regarded as geniuses by the verdict of fame, would have failed to pass many of these tests. Though it is true, in the broad sense, that there are recognisable *degrees* of intelligence, yet it is not possible to arrange them in any really useful gradation, since the *kinds* of intelligence are differentiated by tastes and temperaments. The artist has one kind of intelligence; the financier, another; the army commander, another; the scientist, yet another. Among scientists. some very eminent chemists are very weak at mathematics, and, *vice versa*; some great philosophers are unable to retain historical details, and *vice versa*; in short, ability in one science often goes with in-ability in another. Memories differ greatly, it is well-known; some are good for dates, some for places, some for figures, some for details, some for sounds, some for forms, figures, pictures. Shruṭi-ḍhara-s are known in India; *i. e.*, persons who can carry off in their memory and retain and repeat, for a period, what they hear but once. Some have visual or picture memories; if they look at a page fixedly and read it through carefully, the picture of it impresses

itself so clearly on their memory, that they can shut their eyes and repeat the contents as if they were reading it with open eyes. Some poetical 'geniuses' have at the same time been such 'blockheads' as to drink themselves to death. Most whole-hearted scientists and litterateurs are very unintelligent in house-keeping and domestic accounts. Persons who successfully make millions through speculation, by exceedingly intelligent gambling, often overshoot the mark, or very foolishly yield to profligate temptations, or have not sense enough to avoid dyspepsia and neurasthenia, and manage suddenly to lose all their stolen and swindled accumulations and ruin themselves physically and financially.[1] The intelligence quotients and measurements do not touch these matters. A western writer has well observed:

> For complacent examiners to tag and docket the young, as if they were dealing with linear feet of lumber, instead of spiritual stuff, the least tangible and tractable of all materials, is merely to manifest further our dismal and barbarous faith in things mechanic.

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[1] The Science of Phrenology, now rather laughed at by official Science, and the Physiology of the Brain and Spinal Chord and Sympathic System, with special reference to what is now called 'the localisation of functions', when duly developed, would throw much light on this matter, and be of very great help in determining vocational fitness. The Indian, who still holds on to 'old-world notions', who feels that western science is not yet omniscient, and is convinced that "there are more things in heaven and earth than are dreamt of" in narrow philosophies and particular sciences, will find much such help in the 'traditional sciences' of Purush-Sāmudrika, which includes Palmistry as a small section, and in that branch of Astrology which ascertains temperaments.

What is surprising is that these measurers, very intelligent themselves, forget almost entirely, like us ordinary human beings, their own childhood and youth. If they did not, they would have less faith in their measurements, and would think of investigating other at least equally important aspects of the mind with at least equal diligence. The āvaraṇa and vikshēpa forces of Māyā, 'veiling' the eyes of the observer from the whole truth, and 'driving' him in the wrong direction of excessive emphasis of half-truths, are, as elsewhere, the cause of this expertist exaggeration. Of course, what seems lamentable waste to us, finite individuals, is only limitless profusion of vitality to infinite Nature; "so careful of the type she seems, so careless of the single life". Out of the immense accumulations of minute details, "peppercorns of knowledge" as William James calls them, in describing the industry of German research students, some day, when they are melted together and 'organised' by a flash of intuition regarding temperamental and vocational aptitudes, something very useful may arise, which would make possible the application of the general principles of Manu to every individual case with accuracy.[1]

We will recur to the subject, later.

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[1] See pp 396-407, *supra*. The condition of unemployment among the educated in India has been mentioned before (pp. 545-549). The newspapers report cases of suicide due to this cause almost daily, now-a-days (1935). *The Hindustan Times*, 29-6-1935, reports that there were one

RESPONSIBILITY OF EDUCATOR AND OF RULER FOR EMPLOYMENT OF EDUCATED

That the rājā, the ruler, the State, has a duty to those who have completed their education, is declared expressly by Manu and Vyāsa:

Those who have finished their studies and returned from 'the teacher's home' should be welcomed and honoured by the nṛ-pa, the 'protector of the people',

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thousand applicants, including many graduates, for eight constables' posts in a Punjab district. This is only a typical instance. The Hindī *Āj* of Benares, a few days later, reported fifteen hundred applications, including many from graduates, for nine forest-ranger's places, in a district of Madras. Literally hundreds of graduates' applications for single small clerk's posts are often reported by the Press. On the other hand, the number of dacoities and other crimes of violence has also been increasing very greatly, in at least some of which such graduates, unable to find decent employment, are believed by popular opinion to be concerned. The British Government of India continues purblindly oblivious of the acute need to tackle *this* problem first of all. It continues to think of, and goes on, "strengthening" only the Executive, and neglects the Vocational-Educative, trying to cure the high fever of Unrest, caused by the poison of starvation and-humiliation, by the worse and cruder poison of Repression, instead of by the antidote of proper Education and Employment.

"A great majority of Indian graduates are not likely to be conscious of any special aptitude for any particular calling. Even apart from the present acute problem of unemployment due to the world-wide economic depression and other causes, great difficulties have to be encountered in securing suitable and congenial employment ..Our educated young men's careers are largely determined by chance or necessity and seldom by choice; and even in cases where it depends upon their choice, they may act under a delusion as to their capacity. How to avoid the tragedy of a misfit is a problem which has been recently engaging attention in England and America, and questions of natural aptitude are undergoing investigation It was recently stated by Dr. C. S. Myers, the Principal of the

the ruler, and helped with or to means of living, (eitherly directly, by himself, in the executive public services subordinate to him, or, indirectly, through the various guilds, according to the vocational fitness of the 'graduate'). The 'wealth of knowledge' of the

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National Institute of Industrial Psychology, that the development of vocational guidance had been undertaken by the Institute, that for over ten years the staff of the Institute had been evolving procedures for testing vocational fitness, and that they had made detailed studies of the requirements of a wide range of possible occupations from which a choice must be made. He claims that the investigations have been followed by a large measure of success, and that while among those who have rejected the advice of the Institute the numbers of successes and failures were about equal, the successes were nine times as many as the failures among those who followed the advice of the Institute. In the United States there has been a great development of what is there called personel procedure for the discovery of personal aptitndes But even after his personal aptitude has been discovered the candidate has to overcome great difficulties for a suitable job. The placement of a graduate has come to be recognised as an official function of the colleges and universities in America. In the Columbia University of New York there are Appointment Committees whose business is to assist competent graduates to suitable employment There are similar Appointment Boards in the Universities of London and Cambridge. *Universities in India have not yet recognised any obligation for the vocational guidance of the alumni or to place them in suitable employment":* this has been slightly condensed and taken from Sir P. S. Sivaswamy Iyer's *Convocation Address* at the University of Lucknow, on 9-12-1934.

Conditions, in this respect, are thus very different from those of India, in the countries of the west, where the public and the educational institutions have themselves the strength, the means, the will, to take the initiative, and where the governments are not only responsible but sensitively responsive to public opinion, and have, as governments, no interests apart from, or antagonistic to, those of the public, as in India. Of course, Soviet Russia is now leading the way, far in advance, in the west, in educational as well as other policies, and the other countries, enviously, quietly, are trying to copy. The defects in Russia's policies, from Manu's standpoint, are pointed out elsewhere.

many sciences that minister to life, sciences pure and sciences applied by the many professions—this brāhma-niḍhi is the true and imperishable wealth of the people and the ruler, of the Society and the State and the Government. The 'graduate' snātaka, who is out of proper employ and is suffering from want, has the right to demand help from the ruler, the rājā, 'the pleaser and server of the people'; if a brāhmaṇa, he may seek for the needed help from his accustomed family-clients, yājya, or his students, anṭé-vāsi; but if he cannot get it from them, then it becomes the duty of the ruler to see that he receives sufficient maintenance.

It is the duty of the ruler to foster, first the people, and then the public servants, as if they were his own progeny, and to ensure their means of living as much as his own. If any person die of starvation in his country, the ruler incurs dire sin. Heavy shame and infamy shall lie upon the king in whose State, rāshṭra, anyone perishes from lack of food. Especially does the country, in which the educated suffer starvation, experience stagnation in all departments of the national life, and then anarchy, or foreign invasion, because of the internal helplessness and discontent. The ruler who has taken the coronation oath, and has at his installation, as king, sworn that he will *protect* the people—if he does not do so, he should be combined against and slain like a mad dog or otherwise removed and changed for a better. The rāja-kali, the foul and sinful king, who does not protect the people, who robs, plunders, oppresses them, who does not lead them in good and great enterprises for worthy objects, he should be slain by the people without mercy, or expelled, and replaced by a good one. The crimes that are committed amongst a people not protected by the ruler—some say a fourth, some a half, some that the whole of that sin is incurred and must be suffered for by the king. On the other hand, at least a fourth of the merit of all the good deeds of a people duly protected by a king, goes to that king.[1]

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[1] आवृत्तानां गुरुकुलाद् विप्राणां पूजको भवेत् ।
नृपाणां अक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते ॥ Manu, vii, 82.

EDUCATION OF THE HEART

Pending the advent of such happier times, when rulers realise and perform their duties rightly, and after that too, and indeed in any and every case, the wise educator ought to work through the heart of the pupil as much as through his head, and should recognise and foster and develope his natural faculties in the right direction. He who can do so best is the worthiest Teacher.

राजतो धनमन्विच्छेत् संसीदन् स्नातकः क्षुधा ।
याज्यान्तेवासिनोर्वापि न त्वन्यत इति स्थितिः ॥ Manu, iv, 33.
आत्मनश्च परेषां च वृत्तिं संरक्ष भारत ।
पुत्रवच्चापि भृत्यान्स्वान् प्रजाश्च परिपालय ॥
यदि ते तादृशो राष्ट्रे विद्वान् सीदेत् क्षुधा द्विजः ।
भ्रूणहत्यां च गच्छेथाः कृत्वा पापमिवोत्तमम् ॥
धिक् तस्य जीवितं राज्ञः राष्ट्रे यस्यावसीदति ।
द्विजोऽन्यो वा मनुष्योऽपि शिबिराह वचो यथा ॥
यस्य स्म विषये राज्ञः स्नातकः सीदति क्षुधा ।
अवृद्धिमेति तद्राष्ट्रं विन्दते सहराजकम् (तद्व्यराजकम्) ॥
अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।
स संहत्य निहंतव्यः श्वेव सोन्माद आतुरः ॥
पापं कुर्वन्ति यत् किंचित् प्रजा राज्ञा ह्यरक्षिताः ।
चतुर्थं तस्य पापस्य राजा विन्दति भारत ॥
अथाहुः सर्वमेवैके भूयोऽर्धमिति चापरे ।
चतुर्थं मतमस्माकं मनोः श्रुत्वानुशासनम् ॥

As a whole page of geometrical reasoning is implicit in the 'proposition' of the theorem or problem and the 'q. e. d.' or 'q. e. f.', even so are long and complicated processes of 'intellection' all implicit in the functionings of the 'instincts' and 'intuitions'. The wild things of the jungle search and find food, hide and seek, attack and defend, accurately interpret one another's postures and movements, and practise astonishing arts and wiles for self-preservation and self-multiplication—under the guidance of 'instinct'; unsophisticated children, untutored village men and women living near to Nature, read each other's emotions and passions

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शुभं वा यच्च कुर्वन्ति प्रजा राज्ञा सुरक्षिताः ।
चतुर्थं तस्य पुण्यस्य राजा चाप्नोति भारत ॥

Mbh., Anu-shāsana Parva, ch. 96

There are many other verses to similar effect, in *Manu*, *Mahā-bhārata*, *Rāmāyaṇa*, and the *Purāṇass*; see *Kṛshṇa, a Study in the Theory of Avataras*, p. 264, for the story of the expulsion of king Khanī-nēṭra by the people. The whole of human history, in all countries, is full of such conflicts, born of hunger and misgovernment, between king and people, patrician and plebeian (Rome), oligarchs and commons (Greece), imperialist and peasant (Germany, Britain, France, Russia, etc.) It is the fashion to speak of 'the Glory that was Greece'; after reading Thucydides' *History of the Peloponnesian War*, one feels more inclined to exclaim, 'the Treachery and the Butchery that was Greece'. Nature's ambi-valence is the only explanation. Modern western civilisation also combines 'glory' and 'butchery' similarly. Those countries and those times were and are and will be happy where right education and right employment minimise discontent, in the first place, and, in the second place make it possible to change a vicious system of mis-government into a virtuous system of good government by non-violent means.

from slight gestures and changes of countenance, make correct inferences therefrom, and take action thereon; all at once, in ways which would take pages on pages of psychological and political science to set out in full and explain in terms of the intellect. As tree to seed, so are the lower and the higher intellect to instinct and intuition. Intelligence describes at length what the concentrated emotion of instinct (which is lower intuition), and of intuition (which is higher instinct), grasp and act on in a flash. The soul may be said to rise from animal-instinct, through human-intelligence, to the same starting-point as it were, but on a higher level, on the spiral of evolution, in the shape of the quick intuition and clear-seeing wisdom of the ṛshi-sage. *Libido*, Will-to-live as a separate individual, the Urge of separate Life, Māyā-Ahamkāra, Primal egoistic Desire-Energy of Ichchhā-Shakṭi, may be said to express itself in two inseparable though distinguishable aspects, the two forces, Shakṭi-yugma, of prāṇa and buḍḍhi, vital-emotion-action and sensation-intelligence, karma and jñāna, motion and cognition, Kāma and Samkalpa, will and imagination, the sub-and-supra-conscious and the conscious, the heart (and hands) and the head.[1] The deepest and most

[1] For fuller discussion of this subject, the reader may refer to *The Science of Peace*, ch xi, *The Science of the Emotions*, ch. iii (B.) and pp. 284-5, and *Krshṇa*, p 7. See also *Libido* in Enc. Brit. 14th edn. (under references in the Index Volume),

useful and practical education is thus of and through the heart (and the hands, *i.e.*, the limbs of action generally), the character, the feelings, the temperament; it makes the true samskāra and ḍīkshā, consecration and initiation. The intellectual education should be made to suit the temperament; not the other way. Of course, intelligence quotients and ability measurements have their uses, within limits. They will not yield the whole secret of education. The extremist *reductio ad absurdum* which is the besetting sin of expertism and experto-cracy, "all I know not is not knowledge", has to be carefully avoided. A whole library of medical books is much less useful to promote health, and prevent disease and in many cases even cure it, than pure air, pure drink, pure food.

Incidentally, Bergson's *Creative Evolution* supplies useful comment on the verse, ré *prāṇa-buddhi*, personified as Rādhā-Ḍurgā, of the *Dévi Bhāgavata*, quoted at p. 186 of *The Science of Peace* Bergson describes the dynamic aspect of Life very interestingly and suggestively, and puts, in current terms of science, some ideas not recognised by the Darwinian and Spencerian scheme, as to different lines of Evolution; these are expounded in far wider range in *The Secret Doctrine* (pub. 1888), and are to be found in seed-form in *Manu*, i, 7-49, especially 28, 29, which say that the Universal Mind fixed the types of the species. Bergson criticises "the evolutionism of Spencer" at the end of his book (pp. 384-391); "The device of the Spencerian method consists in reconstructing evolution with fragments of the evolved . . The addition of evolved to evolved will bear no resemblance whatever to the movement of evolution . . . He fails to see that in positing the slightest fragment of the actually evolved he posits the whole—so that it is in *vain* for him, then, to pretend to make the genesis of it". If he did pretend, the charge of vanity or vain-ness would be right ; but

In a sound and natural system of education, the teacher places all the means of desirable information, taken as far as possible from the ordinary householder's life, as well as books and other appliances, within reach of the pupil, gives him the opportunities, surrounds him with the

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he does not; his whole system begins with humble salutation to the Unknowable. Bergson, on the contrary, suggests that he himself has discovered the true genesis of it. It is difficult to see that he has done any better in this respect than Spencer. His book is no more an explanation, no less a mere description, no less a positing of the whole, than Spencer's works. He states the *crux* of philosophy fairly: "How, then, having posited immutability alone, shall we make change come forth from it?" (pp. 334-5); in other words, how reconcile Change and Changelessness, Mutation and Immutability. Bergson's answer is that Change, Duration, itself is the Absolute (p. 317); "Instal yourself within change and you will grasp at once both change itself and the successive states in which it might at any instant be immobilised" (324-5); "by following the new conception to the end, we should come to see in time a *progressive growth of the Absolute*" (364); "a static conception of the real, *viz.*, that, everything appears given once for all, in Eternity", (315) is not sound; "philosophy is the study of *becoming* in general" (391); "the Absolute is revealed very near us and, in a certain measure, in us; it lives with us; . . . *en-dures*, (315); "it is reality itself; in the Absolute we live and move and have our being" (210); it is "pure duration . . . real duration" (210-211); "time is invention or it is nothing at all" (361). Thus Bergson is only Heraclitus with his "constant flux of Becoming" clothed in modern scientific terms. If any reader of Bergson is satisfied that his views constitute an *explanation* of the world-process and its why and how, a real answer to the crux, there is nothing more to say to him. But probably the majority of readers will not feel such satisfaction; they will feel, what Bergson tries to refute, that "a perpetuity of mobility is possible only if it is backed by an eternity of immutability" (343); that there is something, after all, in the persisting old notions that, from a certain point of view, "Space, Time, and Motion shrink to a mathematical point . . . and past, present, and future shrink into a single moment which is Eternity" (337), that "change is illusion" (331). Where others think that Change is

atmosphere of affectionate and unobtrusive watchfulness, sets moral and easy disciplinary vows, gives freedom of work and play, supplies ready answers to curious enquiries, gives him some regular lessons also, and *lets him grow*, in body and mind and soul, of his own accord, his own vital-psychical energy.

WAYS AND MEANS

Such a system, of giving individual attention, obviously requires a large number of teachers, each in charge of a conveniently manageable number of

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an Illusion, and that a progressive Absolute is a contradiction in terms, Bergson seems to think that Changelessness is an Illusion. That the Immobilisation of successive states of Change at any instant (324-5) is an Illusion, would of course be agreed in by the others, but not that Immobility is altogether an Illusion. If Bergson had thought fit to see that the Self is the Absolute, he might have seen that all the conflicting views are capable of complete reconciliation with each other (see *The Science of Peace*); and that the notions of fixed ideal or mental archetypes and types of species, etc., of gradual small changes of forms and species, of sudden mutations—are also all reconcileable by Metaphysic. While human temperaments and "ruling passions" are ordinarily fixed, yet they often change also. Bergson's special contribution to thought is the emphasising of the *Elan Vital*, as of Schopenhauer's, Von Hartman's, Freud's, Jung's, is the emphasising of and drawing attention to the sub-, supra-, Un-conscious—all which may be regarded as aspects of the Urge of Life, *prāna*, the principle of Vitality, which again, in finality, is nothing else than an aspect of the Self. In the Samskṛṭ words Kāla, Mahā-kāla, Kālah kalayaṭām Aham (*Gītā*) will be found the essence of all that Bergson has to say about the 'creative evolutionary' or 'inventive' energy of Time or Duration as the *progressive* Absolute; as in the words Pra-supṭa, An-uḍ-buḍḍha, Avyakṭa, will be found the essence of the views regarding the Un-conscious.

pupils. 'Herd'-education goes unavoidably with 'regimentation', 'martinetism', 'bureaucracy', rigid 'methods'.[1] An adequately large number of teachers is, however, not compatible with high salaries, expensive educational buildings, the very small resources of an exploited and pauperised country like India. There is also the all-important fact that high living or miserly hoarding necessarily means serious defect of character in a 'teacher'. The parish-priest-teacher, the purohiṭa-guru of the grāma or purī, approached the ideal, distantly if not closely, in the past. Later, he failed to do so even distantly. often became the wolf in sheep-dog's clothing, and was driven away from the field and the fold of education. How to approach the ideal in modern conditions is the practical problem—very far from impossible to solve, if only the evil mammonist and bureaucratic spirit

[1] A small but illustrative incident may be mentioned. The present writer received a visit some time ago, from a young gentleman dressed in open-throated shirt and shorts, hose and boots, looking generally like a smart police-officer or magistrate or sportsman dressed in the fashion of the day Bye and bye it appeared that he was a deputy inspector of schools. To the writer, with his antiquated notions, it was rather saddening to see not only an educationist but an inspector of a large number of schools, who, by all the traditions of this land, should be a somewhat elderly, benevolent-looking, trust-inspiring person—saddening to see such a person (away from even the playground, where it may perhaps be in place, though simpler and equally befitting Indian dress is possible there also) affecting the dress, manners, airs, of aggressive smartness and self-important 'efficiency' which are in vogue among typical bureaucrats, 'officers', persons in executive office and in 'authority', who, at least in India, inspire terror in the good citizen much more than in the evil-doer.

which obsesses the current civilisation is exorcised and replaced by the missionary spirit.

Note—Education in Soviet Russia

It was the present writer's intention to append a note which would mention the salient features of the systems now being tried in the west, Kindergarten, Montessori Method, Dalton Laboratory Plan, Project Method, etc., by means of extracts from text-books; make comparisons with Manu's ideas and suggestions; and try to show that "the common things of daily life have even greater educational value . . . the spade, the wheel-barrow, the watering-pot, the bow, the wooden horse, the hammer and the ball . . . (than any) elaborate patented stereotyped and costly set of apparatus, (like Montessori's, with) rigid and narrow orthodoxy (in) the superstitious and pedantic use of it" (pp. 163, 168, 305, 307, 329, 337 of Flynne, *Montessori and her Inspirers*, pub. 1924); but without any the least prejudice against such modern school apparatus as maps, charts of all sorts pertaining to all kinds of sciences, at-a-glance series, globes, models, etc., the immense value of which in quickening and vivifying comprehension of the subject by the student must be amply acknowledged. But that would prolong the work too much; sufficient has been said in the preceding text and notes to illustrate the intention; and readers interested in the line of thought can easily make for themselves any further comparisons they may desire. Therefore the idea has been dropped.

Consider, in this connection, the following, from one of the most balanced builders of the new science of Psycho-analysis. " . . One of the greatest errors of our civilisation (is) the superstitious belief in statement and presentation, the immoderate over-prizing of instruction by word and *method*"; C. J. Jung, *Psychological Types*, p. 512 (pub 1923).

The confessions, as to the defects of "State-Control of Education" and "educational bureaucracy", of Mr. Mayhew, late Director of Public Instruction, C. P., India, in his book on *The Education of India*, (pub. 1928), in the 'Introduction' and in the chapter on 'The State-Control of Education', are also instructive.

A book has just come to hand, however, to the contents of which reference seems desirable It is Prof. A. Pinkevich's *Science and Education in the U.S.S.R.* (pub. 1935). The marvellous experiment which is going on in Russia, in reconstructing every department of the people's life, obviously deserves attentive study. More and more reliable accounts are becoming increasingly available. Sweeping condemnation, followed by doubt, is now being replaced by discriminate appreciation. Competent foreign observers, including British, who went to Russia expecting to curse, have come back blessing many important aspects, if not all, of that great experiment.

The Soviet's immediate programme may be summed up as (1) universalisation of education, (2) electrification of machinery, mechanisation of industry, industrialisation of the country, (3) collectivisation and mechanisation of agriculture, the greatest and most indispensable industry. The politico-economic features of the programme in reference to the second and third items, have been dealt with in the present writer's *Ancient vs. Modern Scientific Socialism.* The material for dealing with the first is now supplied authoritatively by Prof. Pinkevich, Dean in the second Moscow University. A few comparisons will therefore be made below, between what he describes and Manu's views. His own language will be used as far as possible, but in condensed form.

"Lenin wrote: Cultural revolution is necessary if we are to become a completely Socialist country" : (p. 15).

Napoleon also wrote in 1805 : "There will be no fixed political state if there is no teaching body with *fixed principles*; as long as children are not taught whether they ought to be republican or monarchical, Catholic or irreligious, the State will not form a nation" : Fisher, *Napoleon*, pp. 157-158 (H.U.L.) All 'statesmen' of all times and climes, vaguely or clearly, tacitly or expressly, are agreed in this, that whatever education is given to the people and their children should be such as would subserve and support the government, the state, the Society. But they differ vastly as to what the form of the government, the nature of the state and its policies, the structure of the society, should be; hence also as to the nature of the education. Some would teach imperialism

and militarism and capitalism; some communism-socialism; some fascism; some would not teach the people anything at all, except blind obedience, and would deliberately keep them ignorant like the animals, to be the more easily exploitable. Manu teaches the principles of Varṇ-āshramist Socialism and Humanism, to every individual of every class, together with all such other knowledge as his or her temperament and capacities will enable him or her to absorb.[1]

"It was necessary to work out a system of public education corresponding to the new conditions of the Soviet State—a unified system and a corresponding net-work of schools in which the children of all workers in town or country might study free of charge. To-day, there is such a single system for the whole of the U.S.S.R. Children up to the age of three may be put in creches or special Mother and Child Homes. In creches they spend the whole time their parents are at work. The vast majority of children, of course, are brought up at home, so that these institutions are resorted to only where no provision can be made for proper supervision at home. Mother and Child Homes are for orphans who are brought up by the Government itself. Children between three and eight attend either Kindergarten or nursery schools; from eight to twelve, the elementary or first grade school; twelve to fifteen, second grade or secondary school; fifteen to eighteen, third grade school. This completes a ten years' *general education*. *Vocational training* begins thereafter; it is given in the higher educational institutions, the main types of which are, the institute, the university, and the industrial or engineering academy; the instruction lasts four or five years. There is also a far-flung network of politico-educational institutions for the education of the adult population, by means of clubs, libraries, cinemas, broadcasting, theatres, and various organisations for promoting self-education. The Soviet school is a vehicle for the principles of communism. Marx, Eugels, and Lenin are agreed that Education means three things: (1) Intellectual Education; (2) Education of the body, similar to that given in schools

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[1] *Manu*, x, 126-128; see p. 301, *supra*.

for gymnastics and military institutions; (3) *Polytechnical instruction* which inculcates the general principles of all the processes of production and at the same time gives the child or youth *practical training* in the use of the simplest *tools* of *all* industries. They are also agreed that in the future communist-socialist system, the *division of labor* which exists to-day has to be *abolished*, and society should bring up, educate, and train harmoniously developed human beings, of *all-round development, capable of doing everything*, capable of finding their bearings in any branch of industry, able to make universal application of their all-round and well-developed capacities": (pp. 19-29).

Lenin's item (3) would be regarded by Manu as coming under (1) and (2); and his own (3) would be 'Education of the emotions' by *spiritual* precept and example; for these, Soviet Russia is substituting, at the moment, anti-religions, pro-bolshevist enthusiasm and propaganda in teaching and practice. Only the future can prove which is better.

The unified educational system, up to the eighteenth year of the pupil, differs from those current in the other advanced western countries only in its benevolent philanthropic democratic inclusiveness of all children, its complete systematisation, and its inculcation of communism. In respect of the vocational training, especially in respect of the polytechnical instruction, it diverges from Manu's views; the adverse criticism of a British scientist, against a too great bias towards mechanical and industrial instruction, is given at pp. 89-90 of *A. vs. M. Sc. Socialism*; and the all-round ability to do everything does not seem to be working out in practice; individual tastes, talents, preferences are naturally always asserting themselves. But the element of soundness in the Soviet's idea seems to be that as there is a minimum, a greatest common factor, of 'general *cultural* education', the three Rs, history, geography, sociology, science, music, etc., (*vide* curricula on pp. 38-39 of Pinkevich's book), so there may well be a greatest common measure, a minimum, of 'general *technical* education' also, This may bye-and-bye come to be regarded as part of the 'general cultural education'; it would, as such part, be

given to every individual who is not congenitally uneducable; and the knowledge connected with it would be useful in daily domestic life as well as in any vocation the person may take up, even the writing of poetry. Manu's idea of a complete education includes the elements of all the four s h ā s t r a-s (see pp. 264-274 *supra*); and the current proverbial notion about complete culture embodies the same idea, by describing it as "knowing something of everything, and everything of something".

"Schools have their own workshops and agricultural allotments. They are also *attached to industrial and agricultural enterprises* by special contracts. Here the pupils take part in socially useful work which is at the same time subsidiary to the educational purposes of the school. Polytechnical education aims, before everything else, at *linking up manual work with general instruction*; the whole spirit of polytechnical schools is diametrically opposed to the mere teaching of trades. There are also Factory Apprentice Schools, Technicums, Systems of Workers' Education for mass vocational training": (pp. 30, 31, 53-63).

Here we have the principle of the combination of the g u r u-k u l a life with apprenticeship to a trade; of supervision by the culture-giver with instruction by the technician and the practitioner.

"The Dalton Laboratory Plan and the Project Method have been tried and discarded. For several years there was a widespread infatuation with them, but the unfortunate results showed that they do not provide sound and profound knowledge and do not train the children to work systematically. But this does not mean that socially useful work has been condemned; *e.g.*, village schoolchildren might assist in a milking contest by measuring the amount of milk drawn; or take part in organising agricultural exhibitions"; (pp. 35, 36, 40, 83).

"The basic aim of Soviet education is the development of maximum *initiative* as well as maximum possibility of *collective* direction of activity"; (p. 45).

This means, in other words, the full development of each student's distinctive individuality within complete sociality—the one and only just aim of sound education: but it is for the reader to consider whether

the Soviet idea of abolishing all division of labor will achieve it best, or *Manu's fourfold division of labor*. The present position of the Soviet, in regard to the abolition of all division of labor, is probably due to only the extremism of enthusiasm and first romance over a new-found great idea. It is only another aspect of the notion of absolute 'equality'. That has toned down into 'equality *of opportunity*'—a very different thing, and not altogether absent from other countries and societies; since an obscure islander could become Napoleon in France, and Garfield go from log-cabin to White House, and a penniless person become multi-millionaire Carnegie in U.S.A., and a cobbler's son become Premier Lloyd George and an errand boy Premier Ramsay Macdonald, in Britain, to mention only a few out of thousands of instances of 'self-made' men; though of course the 'opportunity' was *not* provided in the same way as the Soviet is wisely and benevolently and systematically trying to do. It is likely that this notion about non-division of labor will also tone down bye and bye. One of the best and most promising features of the Soviet regime is its readiness, almost eagerness, to recognise, acknowledge, and correct mistakes. Thus Pinkevich says: "As regards the inner organisation, the higher educational institutions have gone through a long period of experimentation, during which they made many *big mistakes*; but these mistakes may be regarded as having been overcome by the beginning of 1934. Soviet higher education is now definitely on the path of gradual improvement"; (p. 74).

Such admission of mistakes is possible, natural, and inevitable only where the interests of governor and governed, of public servant and public, are identical; where they are antagonistic, as in India, the political theory of strong 'government is 'never go back', 'never confess a 'mistake', 'that would show weakness'.

Flynne (*op. cit.*, pp. 286-339) criticises Montessori's vague statements about "the biological principle of liberty" for the child, with which the Soviet idea of individual "initiative" is presumably connected. Referring for support to T. H. Green (Works, III, pp. 308 ff.) he says: "The conception of freedom is an exceedingly difficult one. Liberty must have both negative and

positive significance. On the one hand, there must be freedom from all unnecessary restraint and constraint. On the other hand, there must be positive provision of *a social and political order* which shall afford to the individual, opportunities for the cultivation and exercise of his faculties. For 'social and political order' we may substitute 'scientifically prepared environment' (in reference to Education)"; (p. 333). Freedom within law and order; ordered and disciplined liberty; liberty but not license; individual initiative with social objective; private enterprise for public good; distinctive individuality within collective sociality; individualism within socialism; diversity within unity; the Golden Rule of Christ within a Social Technique, a Social Organisation, which makes it practicable, enables it to work; right within duty; education of individual for occupation of appropriate place in society; āshrama within varṇa; cultivating, developing, strengthening the peculiar qualifications of the pupil's *organism* within appropriate *environment* for healthy social *functioning*; fostering the better *Nature* by appropriate *Nurture*; yoni, congenital disposition, refined by tapah-shrutam, austere and resolute effort and instruction; education of the individual in accordance with a social ideal; each for all and all for each—all such expressions only ring changes on the one Eternal Truth of 'the One in Many, and Many in the One', 'Spirit pervading and holding Matter, Matter included in Spirit', 'Soul in body and body in Soul', the constant recognition of which Truth is the only guiding-star to whatever justness of thought, balance of speech, rectitude of action, and consequent happiness of life, is possible to man.

"But the teaching of religion in all its forms is forbidden in the Soviet school; it is not a mere secular school as in America or France" (or India so far as the official schools are concerned), "but is conducted on distinctly materialistic and anti-religious lines. There is no place in the Soviet educational system for religious instruction, *idealism*, or chauvinism"; (pp. 34, 51).

Manu's guru-kula is the very reverse; its very foundation is spirituality; the warp and woof of its daily life, of the life of the whole of Manu's Society, is essential religion. Whether it is desirable, satisfactory

to the human heart, safe for the health of the individual and the social organism, that education should be only of the earth, earthy, should eschew even *idealism*, should have no purush-ārtha-s, no ends and aims of life, beyond those concerned with the fleshly senses—this is for the reader to judge Manu's whole teaching, first and last, and India's belief for uncounted centuries, established on the subtlest ratiocination of her most honoured philosophers and the clearest mystic visions of her most venerated seers, is that recognition of the all-pervadingness of the Universal Self, and of the continuity of the individual and, much more, of the universal life before and after and all round this present earthly life—such recognition alone provides stable foundation for good and happy social superstructure. We were and are under the impression that Scientific Materialism was dead in western Europe, that the most thoughtful, famous, aged, revered scientists of France, Germany, England, U. S. A., had come to see and agree that Consciousness, Spirit, Mind, supports Matter, and not the other way; and since the noble Fraternity of Science transcends the territorial boundaries of narrow nationalisms, we thought that the scientists of Soviet Russia would have arrived at the same great conviction. But it seems otherwise, for the present, however surprising. A recent British visitor to Moscow, amidst much praise of what he saw, aptly remarks: "The idea seems to be accepted that humanity should bank on the *future* of the race. This seems to be an *odd consequence* of the idea that individual human beings have *no future* at all. But whether or *not* it is a *logical* result of materialist philosophy, the regime preaches that the present generation should sacrifice itself for the young, and the idea takes concrete form; child welfare is certainly pursued in Moscow with greater zeal than in London;" (Lord Noel-Buxton, in *Hindustan Times*, Delhi, 19-8-1935); which means that the practice of the Soviet is better than its theory and profession—a rare exception!

"The Soviet has thoroughly reorganised higher education. A new network of higher educational institutions has been established. Formerly, with the exception of the medical and law faculties, the universities did *not train* students for *definite professions. Graduates*

did not know where to go. Many took up teaching posts though they had no pedagogical training, and others became *chinovniks* (*i.e*, government servants). *All this* has been *changed.* Practically all the leading posts, both in industry and other branches of national life are in the hands of the young technical intelligentsia. In an appeal to the Komsomol (the Young Communist League), the Soviet scientists say: 'Never and in no other country, has greater respect been shown to science than in ours; never and nowhere have scientific workers been afforded such exceptional attention, or has concern for them been so closely displayed as in the land of the Soviets; rest assured that all of us, your elder comrades, ardently believe in a near and bright future for our country, and are ready to afford you all possible assistance in carrying out your difficult but meritorious work' . . ."; (pp. 65-72).

This is all very good and right and as it should be in every country. But when the Russian scientists say: "never and no other country, etc.", they are of course unaware of Manu's ancient India and the veneration given by it to the genuine brāhmaṇa, scientist *plus* saint. Where the three twice-born, brāhmaṇa and kshattriya and vaishya, spiritual science-power and temporal valour-power and generous bread-power, combine for the public good and cherish the once-born, the shūḍra, holder of labor power, there all blessings naturally rain without fail in abundance. In Soviet Russia, the point of great danger is where science has been wrenched away from faith in spirit.

Until 1929-30 the general administration of the entire higher educational system was in the hands of the people's Commissariat of Education. In 1930 the administration of the higher schools was transferred to the people's Commissariats directly interested in them, such as the Commissariats of Heavy Industry, of Light Industry, of Agriculture and State Farms, of Land Transport, of Water Transport, of Timber Industry, of Health Protection, etc.; (pp. 74, 79, 83). If this means that while the Central Presidium of the Communist Party or the Soviet State retains the final controlling power but avoids exercising it as far as possible, and that guilds and sub-guilds of business-men (to use the older

words more or less corresponding to the word 'Commissariat,') help and financially support and advise and suggest by statements of their own (*i.e.*, the Commissariats') requirements in the shape of specially trained persons, and do not too closely and minutely control the guilds and sub-guilds of teachers—then the system is very much in accord with Manu's ideas.

Incidentally, in connection witn the "respect and attention shown to scientists", it may be noted that "there is a widespread development of socialist competition, (*e.g.*, in repairing school furniture, sawing wood for the school, mending the electric lighting system of the school, and doing any other socially useful work), to foster the struggle for quality; and, in one such, the winning establishments were *awarded large sums of money* and the outstanding *professors* and students received individual *prizes*. The highest scientific degree is Candidate of Science, aspirants for which receive an allowance from the government and enjoy all the *rights and privileges* of scientific workers, such as more floor space, reduced rent, reduced prices for dinners, access to special places, special concerts, lectures, rest homes, sanatoria, etc."; (pp. 43, 86-92).

All this is very human and, within limits, right; but it is very like the 'privileges' accorded to 'the priest', and very inconsistent with the professed equalitarian ideals of Communism or the notions of abolition of division of labor and all-round development of every individual. It is also inconsistent with Manu's views as regards the eschewal of wealth by the brāhmaṇa. It was reported in the papers (*H. Times*, 11-3-1635) that under the Soviet laws relating to authors'. royalties, a person of the name of Vassily Vasilovitch Shikvarkin, the author of a *rollicking farce*, received *one million roubles* in royalties from the theatres which enacted it, in the course of one single year; and that it is possible to invest such monies in Government bonds at 6 p.c. interest; all which looks very *bourgeois* and not at all Communist, and besides, is *not* likely to raise the cultural tone and improve the moral quality of the intellectual output. Writers of 'thrillers' and 'shockers', and sardonic and smart

jesters like G. B. Shaw, amass hundreds of thousands of pounds in western capitalist countries. In ch. x of his book *What Next* (pub. 1934), Trotsky condemns in very strong language the great abuse of their privileges by Communist functionaries of the Soviet.

"About 75 p.c, of all students in the higher educational establishments receive allowances and a number of other *advantages*. The Soviet student is the object of continual concern on the part of the Government; he is a member of several social organisations, trade union, co-operative, scientific research, the Communist party, or the Young Communist League, etc., all of which help him in his social and scientific development. The old system provided trained people useful to the Tsarist absolutism, while Soviet higher education is training the workers and builders of the first Socialist Society in the world. In 1934 the total expenditure on public education was 8500 million roubles"; (pp. 90-93); which sum, it seems, was more than a third of the total expenditure of the Soviet State, a proportion far greater than that of any other western State, The book unfortunately does not mention the rates of the salaries or allowances of the teachers, professors, research-scientists, etc., nor the total numbers of them, In Japan, we are told by Dr. Inazo Nitobe, in his book, *Japan* (pub. 1931, Modern World Series), there are about 440,000 persons employed in the work of educating, and the salary *(vide Year-Book of Japan, 1934)* averages about thirty-five yen for school teachers and two hundred for college professors per month; while other writers inform us that out of 38 universities in Japan, 28 are industrial, that there are 2,000 industrial and 1,800 agricultural schools. and that almost every Japanese student earns money at school by practising some handicraft. Japan's meteoric rise is due to her education system; (see p. 278, *supra*). The total expenditure on Education, from local as well as imperial sources, was about 520 million yen, in 1934. A yen is about three-fourths of a rupee, by postal exchange rate at present (Oct., 1935). In India, the salary of the school teacher averages about twenty rupees p. m., and of the professor about four hundred perhaps, but the highest and lowest extremes are much farther apart than in Japan.

"The Soviet programme makes the co-operation of the scientists imperative. Scientific work has taken a new character, of greater breadth and greater planning. The All-Union Academy of Science, the highest scientific body in the Soviet Union, began in 1929 definitely to adjust its work to the needs of socialist construction as a whole. It *abandoned* the theory of *pure science* in favor of the principle of the *unity of theory and practice*; got face to face with the working life of the nation, and now makes all its work purposive, even in the most abstract sciences, like astronomy and astro-physics, seemingly furthest removed from the solution of practical problems, and of course, much more in such sciences as geophysics, physics, geology, mineralogy, paleontology, chemistry, biology, radiology, agriculture, medicine, etc. In the U. S. S. R., science is held in deep respect and there has now been established a firm alliance between science and labor"; (pp. 94-133).

The natural consequence is that the vast mineral and vegetable resources of Russia, comprising nearly one-sixth of the earth's land surface, are now being systematically exploited and utilised more and more, and the country bids fair to leave all others behind in the march of civilisation in all its aspects, before very long, unless they also begin in time to change their hearts and reform their ways. The land in which the genuine brāhmaṇa, the man of science *and benevolence, is* honored and helped to do his duty towards the men of the other three kinds of social labor, cannot but prosper exceedingly. How utterly *purposive*, uniting theory and practice, Manu's system of Education is, has been amply pointed out before; (pp. 226-258, *supra*) Whether honoring Science and dishonoring Spirituality will lead to good ultimately, in Russia, is doubtful.

Incidentally it may be noted that "The biological department is making intensive study of *the rays emanating from the human body* which were recently discovered by Prof. Gurvich. This remarkable discovery which was first made in the course of experiments on the growth of plants, is being studied on a large scale in England, Holland, France, Spain, and Germany. The nerves serve as a powerful source of these rays, and, in turn, may be excited by them"; (p 123).

Here, Russia, with all its anti-religiosity, seems to have entered on the threshold of psychical or superphysical science. The different kinds of aura (on which subject there is a good deal said in theosophical literature) of the different types of temperaments have been referred to before; (see p. 281, *supra*). The old traditions and beliefs seem likely to be put anew on a 'scientific' basis by such researches, and together with the other sciences (of psychology and of physiology of the brain and the nervous system especially, and the psychological and very practical *astrological* aspect of astronomy, which too western science *may* come to recognise bye and bye) would then be of great help to the experienced heads of educational institutions in deciding the *special* vocational aptitude of each pupil. This point the Soviet seems to have been neglecting, or indeed deliberately ignoring, so far, with its ideas of the uniform all-round development of all individuals.

In addition to what has been said before on the subject, it may be noted that a newspaper review of *Modern Educational Psychology*, by B. M. Jha (pub. 1933, which book itself the present writer has not had the opportunity of seeing) says that it has a chapter on the subject of the technique for testing character and temperament, with regard to the emotional aspect of the mind, which western psychologists too now recognise as not less important than the general intelligence of the child. It seems that Webb and Garnett have made contributions to the study of the subject. But the review indicates that such aspects have been chiefly dealt with as 'persistence of motives or will-power', 'maturity', 'adjustment', etc. These, however, are subordinate matters. What is needed is tests to decide whether the educand has the making in him or her of the man or woman of knowledge, or of action, or of desire, or of little-skilled labor, whether his or her ambition tends to seek honor more, or power, or wealth, or amusement and play. The subordinate aspects above referred to would appear under each of these (except perhaps the last).

"The principle of co-education has been consistently adhered to in Soviet schools. In all types of schools,

boys and girls study together. In the U. S. A., a similar solution of the question has been found, but is not always consistently applied. In France co-education is in extreme disfavor. Fifteen years of co-education in the Soviet schools completely bears out the contention of those who struggled against the school divided on sex lines. The enormous social significance of co-education in providing a guarantee of true equality between men and women is now apparent to all who formerly doubted. No one thinks of discussing it any longer. Millions of boys and girls study together, to the great benefit of all;" (pp. 33-34).

Manu's views on the subject have been indicated before (pp. 447-551, *supra*). If the Oversoul of the Human Race is ennuied with the forms of civilisation, of experiences, of sex-relations, that it has been tasting so far, in the known historical times, and wants a change, as it seems to do—and co-education seems to involve a far-reaching change in all departments of life, and therefore in the poetry, drama, and general literature dealing with the sex-sentiments—then India and all the East will have to accept it, sooner or later; and the only safeguard, against extremism, here, could be nothing else than the cultivation of the *spirit*, the *family-feeling*, of the g u r u-k u l a, so that all, the boy and girl, the youth and maid, pupils of the g u r u may regard themselves and feel towards one another as brothers and sisters living and working together in the parents' home. The desirability or otherwise of differentiation of vocations between man and woman has been touched upon before (pp. 476-486, 544-551, *supra*). A consideration of overwhelming importance, which cannot but affect the 'practical' answer to the question, is that Russia is very much under-populated at present, with 160 million human beings on eight and a half million square miles of land, while India is distinctly over-populated with nearly 350 million on less than two.

"Pobedonostsev, the close adviser of the last two Tsars, advised: Give the people the barest minimum of education, just so much that they shall not look for a way out from the position they are in; give them as little education as possible, for education mây be harmful both for them and for the whole system"; (p. 134).

The Soviet has entirely reversed this. Already over 90 p. c. of the whole population is literate; 100 p c. will be in another few years Manu too seems to be of the same opinion as the Soviet, on this point, but with an important difference. "The rāshtra, State, in which shūḍra-s, uneducables, (see pp. 275-277 and 301, *supra*) are very numerous; the re-generate, the cultured, the educated, few; and atheism and materialism predominant; that State perishes shortly of epidemics and famines born of ignorance and evil ways of living".[1] The difference is that Manu wants the people to be not only educated, but spiritual-minded. He does not believe in anti-religious education; he regards it as a great danger.

"A high educational level among the population is a pre-requisite for socialism, wrote Lenin's wife, Mme. Krupskaya. To hasten the abolition of illiteracy and the progress of education, pending the completion of the organisation of the educational institutions from lowest to highest, a Mass Measures Department of the People's Commissariat of Education has been organised, and along with the word Red-army-man there has appeared a new term, Culture-army-man. This Culture-army, with unprecedented sacrifices and enthusiasm, flung itself against illiteracy and *ignorance, the age-long foe of the people*, and within a comparatively short time achieved decisive results, through politico-educational institutions in the form of clubs, libraries, village reading rooms, Houses of Socialist Culture, Red Corners, theatres, cinemas, museums, radio, etc. It promotes the industrial and professional education of the workers by bringing such education to them at their places of work and residence and recreation; and much latent talent is being stimulated and developed thereby in individuals here and there"; (pp. 134-148).

All which is undoubtedly very good; the one very weak point being that "little learning is a dangerous

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[1] यद्राष्ट्रं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम् ।
विनश्यत्याशु तत् कृत्स्नं दुर्भिक्षव्याधिपीडितम् ॥ *Mauu,* viii, 22.

thing "[1]. The consequence of the divorce of science from spirituality is being deplored by western scientists and statesmen now, as pointed out before (pp. 552-554, *supra*). It is true that at the moment the Soviet State is a far more sincere pacifist, a far greater force for world-peace, far more laborious to compose differences between other States, also, while making peace-pacts between itself and others all round, than any other State; yet the doubt remains, 'Will this noble mood last; will not the rising tide of *nationalist* socialism in Russia itself swamp it sooner or later; can this exaltation of mind be stable *without* the basis of *spirituality*; is it due to diplomatic motives only, the anxiety to avoid becoming embroiled in a war while yet unprepared, or is it due to permanent convictions?' For the present, the single-mindedness, the enthusiasm, the exaltation of mood, which pervade the Russian population, under the inspiration of the lofty ideal of, and the ardent longing for, 'equality', equity, justice, fair play, non-exploitation, for all human beings, and under the incentive of practically working out the four-year and five-year plans, which provide a clear and definite objective—all this is ennobling them with all the uplifting power of great religion and filling them with all the fervour of an all-conquering faith; as the enthusiasm for 'martial glory' made the French a nation of heroes in the days of Napoleon. But after illiteracy has been abolished, as unemployment and beggary and prostitution for money (but not all crime) are said to have been, will ideals merely of the pleasures of the physical organs suffice to fill human life and mind? Psychology seems to say that persons get *blasé*, surfeited, unless there is also some idealism, "the devotion to something afar from the sphere of our sorrow", the ever-hope-ful source of the extension of consciousness into an endless future filled with ever new experiences of subtle kinds—which far-off Thing is also very near and indeed present in the infinite deeps of our infinitesimal Self.

Ignorance is undoubtedly the age-long, nay, the perpetual, foe of the people. J ñ ā n a, knowledge, of the appropriate remedies, brings m o k s h a, deliverance,

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[1] ज्ञानलवदुर्विदग्धं ब्रह्मापि त नरं न रंजयति। Bhartṛ-hari.

from the corresponding ills, bodily, mental, social, political, economic, domestic, worldly, other-worldly, religious, material, spiritual—such is the proclamation of all the Samskṛt Scriptures [1]. But knowledge of things material is not enough; of things spiritual is, indeed, much more needed. Manu says: "Greatest of all gifts is the gift of spiritual knowledge. Knowledge of the Supreme Self is the Supreme Knowledge." [2]

"Soviet culture, education, and science are not isolated from the other branches of socialist construction, but constitute an *integral part* of it. Inventions and scientific discoveries do not remain the private property of individuals, although the *inventors are highly rewarded and their rights carefully protected.* There is the *closest unity* between *science and production, theory and practice.* Our greatest scientists frequently visit industrial plants, have close ties with industry and agriculture, and in many cases take an active part in the leadership of some branch of socialist construction. Therefore there have been many outstanding achievements in science and technique during recent years"; (pp. 165-166).

Which is just as it should be. Who else than the real brāhmaṇa (to be very carefully sifted and separated out from the false) can be the ṛtvik, the yājaka, the puro-hita, the expert adviser and conductor of the 'sacrificial' works of public utility, the supervisor of the 'ceremonial' operations of public functions, the 'representative' of science in all activities, industries, enterprises? Only, for Manu's real brāhmaṇa, 'the highest reward and protection of rights' are loving reverence and—only such necessaries of life and minimum comforts as make it possible for him to do well his beneficent work of gathering and spreading helpful knowledge. Also, as regards the publication of inventions and discoveries, Manu would not publish them to the unworthy; (see p. 190, *supra*). Science ought

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[1] *Sankhya-Kārikā*, v, 1-2.

[2] सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । *Manu*, iv, 233.

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतं ॥ *Manu*, xii, 85.

to have its *secrets.* Knowledge which can be put to destructive uses by the evil-minded should be kept from them, sedulously; otherwise vast disaster; witness the World-War of 1914-1918 and the present ruinous race for armament and Armageddon.

Prof. Pinkevich's book concludes: "In struggling for industrialisation, the transformation of agriculture, the organisation of the people's daily life, the new Socialist Society raises Science to a position of eminence. Without Science, the furnaces of Magnitogorsk, the dams and turbines of Dnieperstroi, the high yield of the harvest of 1933, would all have been unthinkable; and Science in turn, in fulfilling the practical demands of the town and country workers, is flourishing in a way it has never done before. The era of Soviet rule is characterised by a remarkable alliance between science and labor, of which workers and scientists are alike proud There is another aspect to this question. Socialism is building up the new life according to plan. This fact makes the participation of Science imperative. Conversely, in a planned society, *Science* itself takes on a *planned* character, instead of being left to the mercies of the anarchy and chaos of individual wills which do not subordinate themselves to the general and higher tasks of collective human society"; (164-169).

The student of Manu welcomes all this with acclaim: "Aum, Amen, by all means!" The whole of the ancient tradition is that Science is for Life, not Life for Science; that the sciences should subserve the achievements of the four ends of Life, (p. 269, *supra*); that all the Sciences together compose an integrated organic unity, "the body of the Lord Veḍa" (pp. 267-268, *supra*), and help and support one another in orderly fashion; that Education and Science should subserve the Varṇ-Āshrama Scheme of Socialism; that every family of the other three classes (of Labor, protective or kshattriya labor, managerial-financial or vaishya labor, manual or shūḍra labor) should be intimately attached to a family of the class of brāhmaṇa (or Science labor) as spiritual and temporal minister, educator, guide, in the relations of yajamāna and yājaka, 'worker for the public good' and 'expert conductor of such work'; and that

all true brāhmaṇa-s should be assiduously supported by the public and the public servant (all included in one or other of the three kinds of Labor, Scientific Labor of the Intellectual Worker being itself the fourth kind of Labor); for so shall helpful knowledge, not only temporal, but also spiritual, spread through the land and bring to it stable happiness.

To the theosophical reader it will be matter for wondering reflection that the country which produced Helena Petrovna Blavatsky and sent her forth to found the Theosophical Society in 1875, in New York, sixty years ago, and re-proclaim the message of God-Wisdom and Essential Universal Religion throughout the world, should have also produced the violently anti-religionist Lenin, the chief maker of the new Russia, who has, to some extent, real-ised in practice the theories and ideas of Marx and Engels, and who, though dead, continues powerfully to influence and indeed to slowly revolutionise the thought of the rest of the world, in favor of at least many of the important features of his crassly materialist Communism-Socialism. The Nature of the Oversoul (directly, or through the invisible Spiritual Hierarchy which many among the followers of every religion believe, under different names, to be the instrument of that Oversoul), works out Its (not four-or-five-year but) Eonian Plan of World-Drama, in curious and mysterious ways, by means of the conflict of opposing forces, ḍaiva and āsura, spiritual and material, godly and titanic, as of extensor and contractor muscles. We can only hope that, out of the present gigantic struggle of ideas and ideals, 'War in Heaven', and therefore cruel wars between men on earth, there may arise, some day, 'the kingdom of heaven' and the reign of righteousness, wherein the materialist *Red*-army-man (compare the sect of Red-caps of Thibet), manifesting the Purple-Red color and quality of kshattṭriya-rajas, and also the Yellow-Brown business-man of vaishya-tamas and the Dark-Blue labor-man of shūḍra (-plasm of all three), will all become lovingly co-operant with the spiritual-minded White-Yellow Culture-army-man (compare the sect of Yellow-caps of Thibet) expressing the color and quality of brāhmaṇa-saṭṭva and the Sacred Wisdom.

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